THE Pathway to Canaan:

OR

Syn. 7. 60. 129.

AN EXPOSITION VPON THE xx. AND xxi. CHAPTERS OF THE BOOKE OF NVMBERS.

Wherein is declared, how the Faithfull *behaued themselues in their Iourney: Their lets and stumbling*-blockes in the way, are propounded: Their often Standings, Startings, Retirings, and failings in their Obedience, are manifested: Their outward tryals remembred: The dangerous plottings, subtile pollicies, and deepe deuises of Enemies are discouered: with the Mercies of GOD, in assisting the one, and his Iustice in defeating the other.

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Matthew 7. 13 14.

Enter in at the straite gate, for it is the wide gate and broad way that leadeth to destruction, and manie there be which go in thereat: because the gate is straight and the waie narrow that leadeth vnto life, and few there be that finde it.

Printed by William Iaggard,
dwelling in Barbican. 1609.

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To the Right VVorshipfull, Sir IOHN SHVRLEY *Knight, one of* his Maiesties Iustices of the Peace, in the *County of Sussex, and the right Worshipfull, the Lady* DOROTHEA SHVRLEY, his wife, W. A. *wisheth all true comfort in this life, and* eternall happinesse, in the life *to come.*

IT falleth out (Right Worshipfull) in the seeking after knowledge, as it doth in the vsing of our meates. For as all men are not of one dyet in feeding, so all are not of one disposition in reading. The minde is no lesse delighted with diuersity of Bookes, then the body is with choise and change of meats. The gifts of God in bodily and spirituall things, both for profit and pleasure are manifold, (*a*) and do set forth the riches of his Wisedome and goodnesse, so that no man should condemne the variety that is in the one, or in the other. Hence it is, that Saint *Austine* wisheth, that in places infected with Heresie, [b] all men would write, that had any faculty in writing, *Though*

[a] Psal 104, 24.

[b] *De trinit. lib. 1. cap. 3. et de Mendac cap. 6.*

it were but the same things in other words, to the end that all sorts of people, among many Bookes, might light vpon some, and the Enemy in all places, might find some to encounter him. It greatly commendeth the cunning of the Cooke, to frame himselfe to the appetite of the eater, and to furnish the Table with variety of one meat, diuersly dressed, as we see in the [c] *Calcidian* host mentioned in *Liuy*, who entertained *Tit. Flaminius*, the *Roman* Captaine, with one onely kinde of meat, prepared after diuers manners, and sundry fashions. So I cannot deny, but ingenuously confesse, that many haue many times handled many points of Doctrine deliuered in this Treatise: yet I haue done it after another method. The Doctrines are all one, but the dishes are diuersly dressed. The Treasure is the same, but I haue conueyed it in another Casket: if the water which I haue drawne shall delight you, I hope it will tast neuer a whit the worse, being brought vnto you in this Vessell.

[c] Liuy de cap. 4, lib. 5.

I offer heere vnto your Christian view and considerations, *The Path-way to Canaan*: wherein I haue described a part of the peregrinations of the *Israelites* toward the Land of promise, together with the manifold accidents that befell them in the way, and their often wanderings out of the way. We are all trauailers in this life, we are on the earth as in a wildernesse: the iourney is long, the way is labourſom, the path is slippery, the windings and turnings are many, the passage is difficult [d] and stopped with Thornes, the end of all is to come to the [e] heauenly *Ierusalem*, which is the Mother of vs all. It is a common course, when a man goeth any farre iourney,

[d] Hosea 2. 6.
[e] Gal 4, 26 Reuel. 21, 2.

to

to an vnknowne place, to aske Counsell of others, and to inquire what turnings he hath, because hee would not misse his way. The way which we must walke to the Heauenly *Canaan* is one, and the truth (which is as the compasse by which we saile) is one: but the places of missing on the right hand, and on the left, are many; and the false companions that in euery lane stand ready to misinforme vs, and so to turne vs out of the right way, are infinite. These are the causes that many thousands in the Worlde, which seeme to be as Pilgrims and strangers trauelling toward the Land of Promise, do grope in darkenesse, and walke in the shadow of death, which will neuer bring vs to our iourneyes end. Would not he be accounted a simple man, who being to passe to some Citty in the North parts, would take a contrary course, and trauell toward the South, thinking to finde it there? But thus it fareth with many, of al sortes and degrees among vs, which are esteemed wise men in the world. We seeme al to ayme at one mark, and to be desirous to arriue at one Port & hauen: but we are far wide, & neuer yet entred into the right way. If we could come vnto the kingdome of heauen by inioying our lusts, by following our pleasures, by taking our liberty, by delighting in our sins, euery man would be a trauailer toward *Canaan*, euerie man would be a member of the Church, a disciple of Christ, a professor of the faith, and a Cittizen of the kingdome of heauen. But wee are admonished in the Gospell, [f] *to enter in at the straight gate, for it is the wide gate and broad way, that leadeth to destruction, and many there be that go in thereat: because the gate*

[f] Mat. 7, 13

gate is ſtraight, and the way narrow that leadeth vnto life, and few there be that finde it. So long as we ſoiourne heere vpon the face of the earth, g wee ſhall meet with many enemies that will ſeeke with might and maine to drawe vs out of the way, and cauſe vs to make ſhip-wracke of Faith, and of a good conſcience. Wee haue many corrupt examples offered to vs, to ſhew vs the ſweetneſſe of ſinne, and wee are carried away with the ſnares of Riches, Honours, Pleaſures, and Preferments. The world is readie to lull vs aſleepe: to help vs, or rather to hinder vs out of the way. The deuill is buſie to ſhew vs h *the kingdomes of the world, and the glory of them*, and to tell vs that by hearkning vnto him, we ſhall auoyde the contempt, hatred, and perſecution that the godlie, lye open vnto, by following the Rules of the word, and the righteouſneſſe of life.

g The Enemies that lead vs out of the way to *Canaã*.

h Math. 4, 8.

Laſtly, we haue our owne in-bred corruption (as i the i Fountaine of euery tranſgreſſion) whereby without any perſwaſion or tentation of others, wee are naturally carried vnto euill, as by the violence of a raging ſtreame that beareth all thinges before it. Grace groweth in our hearts ſlowly, but vice ſpringeth vp apace: When a certaine Gardiner demanded the Queſtion, wherefore the hearbes which hee planted or ſowed, did ſhoot vppe leiſurely and were long in growing, whereas the Weedes, which the Earth ingendred of her own accord, increaſed mightily in a ſhort ſpace, *Æſope* anſwered him, k the reaſon is this; *Becauſe the earth is the Weeds Mother, but the Hearbes ſtep-mother.* So inaſmuch as vertue ſpringeth vp in vs ſlackely, and Vice commeth vp rankely,

i James 1, 14.

k *Maxi. planud in vita Eſopi.*

ly, the cause is, that the heart of man is the Mother of Vice, but the step-mother of Vertue.

Wherefore, if wee be desirous to enter into the beaten path that leadeth to *Canaan*, wee must not thinke to come thither, by putting on [l] a Pilgrims weed, but we must aske counsell of the word wherein God speaketh vnto vs, and teacheth vs the way. We must not turne aside into any blind Lanes, and by-paths. God will not bee serued by our good intentions, or pleased by our will-worship: but onely as he hath appointed. We must be resolued to take vp our crosse, [m] and to suffer afflictions as the faithfull Disciples, and the good souldiers of Christ. The deuill will not cease to [n] try vs by his manifold tentations, wherby the way is made exceeding streight and narrow, that the righteous scarcely are saued: so that we must with all our strength presse forward, vntil we [o] *come to the end of our faith, which is the salvation of our soules.* This is it, which our Sauiour teacheth, [p] *The kingdome of heauen suffereth violence, & the violent take it by force.* To this end we are continually to set before vs the examples of the faithful, as a Cloud of witnesses, (a Catalogue whereof, the Apostle setteth before vs in the eleauenth Chapter of the Epistle to the *Hebrewes*) which are left vnto vs in the word for our instruction and imitation, [q] and are set forth to admonish vs vppon whom the ends of the world are come. We must as good Christians go speedily forward in our Christian iourney, & study to out-go one another, as good schollers in the Schoole of Christ. We must all run and hasten forward in the wayes of saluation, as the Prophet tea-

[l] Psal 119, 10 24.
[m] 2 Tim. 3. 12
[n] Iob. 1, 7. 1. Pet 5, 8
[o] 1 Pet 1, 9
[p] Mat 11, 12
[q] Heb. 12, 1.

[p] Psal. 119, 32 teacheth, [p] *I will run the way of thy Commandements, when thou shalt inlarge mine heart.* Wee see howe men in the world, and of the world, striue to excell one another in wealth, in worship, in apparrell, in policy, in credit, & estimation. This is a godly emu-
[q] 1 Cor. 12, 31 lation, and an holy couetousnesse [q] *to labour to goe*
[r] 1 Cor. 9, 24 *one before another in the best thinges,* [r] *and so to run in the race that is set before vs, that we may obtaine an incorruptible Crowne of glory.*

The way to leade vs to this heauenly *Canaan*, I haue endeuoured to set forth in this Booke: which I offer to your Worships, (hauing no other thing to present you withall) in token of a thankefull heart, for your continuall curtesies shewed toward me and mine. I haue not in the manner of penning of it, hunted after any Fame of learning, or praise of Art, or shew of eloquence, but haue preferred the naked truth before all painted flourishes of humane Wisedome, and contented my selfe with a plaine and familiar style to profit the meanest. I haue vsed greater liberty in writing, then I did in speaking, & produced forraine Authorities heere and there as occasion serued. I haue not gathered all the Doctrines that might be collected, but insisted vpon the chiefest, and such as I iudged most profitable for the people which I instructed. Some also I haue heere expressed, which were not deliuered.

And howsoeuer I haue beene carefull to keepe a good Conscience in declaring the truth of God, yet I know I shall not want such sharpe censurers, as will reprehend this worke, who can like of nothing but
[u] *Scalig. exerat. ad Card. in fine* their owne, [u] and know no other steppe to honour, then

then to climbe vp to the ruines of the good name of other men. Against which carpers and cauillers, I purpose no other reuenge, then such as *Plutarke* [x] commendeth in his Book of taking profit by a mans Enemies. For whether they reproue iustly or vniustly, their losse shal be greater then their gaine. If they finde fault rightly, they shall teach me, and receiue thankes from me: if wrongfully, they do sufficiently punnish themselues, and receiue shame by venting abroad the smoke of their owne wit, or the follie of their owne ignorance, or the vanity of theyr owne pride, or the fruite of their owne malice. But I doubt not of more fauour and better acceptance at both your handes of these my labours, hauing bestowed that time [y] which others spend in sports & pastimes, in feasting and company, in the penning of this exposition of this part of the holy Scripture. When one presented vnto *Antipater* King of *Macedon*, a Treatise of happinesse, he reiected it with this aunswere, [z] *I am not at leysure.* Your worships shall find this a Treatise tending to happinesse, and shewing the way to euerlasting blessednesse; yet I assure my selfe, it shall receiue better entertainment at your hands, and that you will finde leysure, at your leysure, to peruse it. You haue a long time professed the true faith, and shewed loue vnfained vnto the Seruants of God. Ye are already entred into this *Pathway to Canaan* heere described, and doe witnesse a good confession before many witnesses. Continue vnto the end, and you shall be safe.

[x] *De vtilitate ab hostibus capienda.*

[y] *Cicero pro Archia poëta.*

[z] *Ouschola∫o.*

Thus as God hath ioyned you both in the neareſt societies, both in the flesh, and in the spirit, so pardon

don mee this boldneſſe, who haue ioyned you together in this Dedication, praying God to multiply his graces vpon you, that accompany ſaluation, and wiſhing vnto you and yours, the continuance and increaſe of faith and a good Conſcience vnto the end,

Amen.

Your Worſhips ready to be commaunded in the Lord,

William Atterſoll.



TO THE CHRISTIAN Reader.

THE Land of CANAAN was faire and fruitfull, [a] flowing with Milke and Hony, but the way vnto it was rough and ragged, [b] like the way of Ionathan, to the Philistims, which was sharp and steepy, to which he crept with hand & foot. Hence it came to passe, that the people of God, beeing deliuered out of the Land of Ægypt, by a mighty hand and out-stretched Arme, did enter into a Sea of troubles, they trauelled and trotted vp and down in the Wildernes, [c] somtimes they went forward, and sometimes they went backward; somtimes they marched, sometimes they retired, and neuer stood at one certaine & setled stay. Besides, they met with many Enemies, open and secret, which they were to encounter withall, all which in the end they saw destroyed: [d] albeit not all at one time, but by little and little, and at the last vnder the happy conduct of Ioshua, they found peace & rest in the promised Land, after all the sharpe stormes they had indured, and the mighty tempestes that went ouer their heads.

[a] Num. 13, 28

[b] 1. Sam. 14, 4, 13.

[c] Numb. 14, 25.

[d] Numb. 21, 33, 34.

These things rightly considered, [e] were as figures to them, and as Glasses to vs, to behold in them spirituall and heauenly thinges. Hereby we see, what the life of a true

[e] 1. Cor. 10, 6 11.

true Christian is. The charges of a Christian building is great. If we will be the Disciples of Christ, we must not imagine that we shall lead a soft, easie, and pleasant life in height of honour, in abundance of riches, in pride of life; to be clad in Purple, and fare dilicioufly euery day:
f Luke 14. *but we must* f *sit downe and cast our accountes what our profession may cost vs, and resolue to forsake all that we haue for the name of Christ, and account nothing so precious or deare which we cannot or will not forgoe. Such was the life of the Patriarkes and Prophets, such was the life of Christ and his Apostles. They endured troubles, they suffered reproaches, they resisted vnto bloud. They had feares without, and terrors within. They had experience of many miseries. This Christ our Sauionr shew-*
g Iohn 15,19. *eth,* g If ye were of the World, the World would loue his owne: but I haue chosen you out of the world, therefore the world hateth you. *And in ano-*
h Math 16,24 *ther place,* h Whosoeuer will be my Disciple, must take vp his Crosse and follow me. *Hereunto the Apo-*
i Actes 14,22 *stle accordeth; teaching, that* i through manifolde afflictions we must enter into the kingdome of God. *Christ and the Crosse goe alwaies hand in hand, and ac-*
k 2 Tim. 2, 11, 12. *company each other.* It we will liue with k Christ, wee must first die with him. If we will ragin with Christ, we must suffer with him. *So then, they are greatly and*
l Eccle. 9, 1, 2. *grosly deceiued, that* l *suppose, all such to bee highly in Gods fauour that flourish and prosper in the World, and*
m Luk 13, 1, 2. Iohn 9, 2. m *such to be the worst sort of people whom God doth most of all strike and correct with his hand: hauing forgotten, that hee doth not heere keepe an ordinary rate below, to punish euery one as hee is worst, and to fauour or Cocker him as he is best: But he singleth out such as pleaseth him,*

maketh

maketh them examples to others to serue for their instruction and aduertisement, and in them willeth and warneth vs to looke vpon our selues.

Secondly, as the Children of Israell trauelled vp and downe in the Wilderneſſe, [n] *and went from place to place, from one ſtation vnto another: ſo is it with al the faithfull dwelling here vpon the earth, they muſt teſtifie and profeſſe themſelues to bee Pilgrims and Straungers in the World: Pilgrims, becauſe we trauaile to our owne home: and Strangers, becauſe we abide not in our owne Countrey. This* Dauid *confeſſed vnto God,* [o] That hee was a Stranger and a Forreiner as all his Fathers were. *This the Apoſtle witneſſeth of his Fathers,* [p] They dyed in Faith, and receiued not the promiſes, but ſaw them a farre off, and beleeued them, and receiued them thankfully, and confeſſed that they were Strangers and Pilgrims on the Earth. *Strangers bee not inhabitants, and trauellers be not Liegers and continuers in one place. This ſhould teach vs* to vſe this world, [q] as though we vſed it not; to buy, as though we poſſeſſed it not, conſidering that the faſhion of this World goeth away, and the glory of Man fadeth as the flower. *We muſt caſt off al lets that may ſtay and hinder vs in our iourney, like vnto trauellers, who will carry nothing with thē in the way, but that vvhich may help and further them to their iournies end. If they finde by experience any thing to hinder them, they vvill caſt it from* [r] *as the blinde man caſt away his Cloke that he might come with ſpeede to him that called him, and rather looſe their preſent profit, then lacke the place of bleſſednes, to which they are going. For* [ſ] our light affliction which is but for a moment, cauſeth vnto vs a farre

[n] Numb. 33.
[o] Pſal 39, 12.
[p] Heb. 11, 13.
[q] 1 Cor. 7, 31. 32.
[r] Mark 10, 50.
[ſ] 2 Cor. 4, 17. 18.

farre more excellent, and an eternall waight of glory, while we look not on the things which are seen: but on the thinges which are not seene: for the thinges which are seene are temporall, but the thinges which are not seene are eternall. *Let vs learn contentation of heart in euery estate of life which* GOD *shall bring vpon vs. Let vs conuersing vpon the Earth, haue our conuersation in Heauen, and liue as Cittizens of that Kingdome, accounting our selues here to be from home, esteeming this life as a place of banishment, and sighing to be deliuered from the bondage of corruption.*

Thirdly, the people of God, during their abode in the Wilderneſſe (after they were called out of the bondage of Ægipt) *did not go forward toward the land of* Canaan, *with a constant and setled course, but made many staies & delaies: somtime they marched forward with a courat* Num, 14,25 *gious resolution vnder the Banner of God,* t *and sometimes they retired backward* by the way of the Red-Sea toward Ægypt, *and often wished themselues again*
u Num 11,5. *in* Ægypt, u When they remembred the Fish, the Cucumbers, the Pepons, the Le kes, the Onians, and the Garlike. *So is it with vs, beeing called with an holy calling to the knowledge of the Gospell. True it is, wee doe heere runne for a prize, this life is the race, the runner in it is euery true Christian, the Angels are the beholders, eternall life is the Crown for which we striue,*
x Heb. 12,7. *the high Iudge of all is God,* x *the Enemies that seeke to strippe and supplant vs are Sathan, the World, and our own corruptions, against which we are to striue and wraſtle with might and maine as for life and death: yet wee begin slowly, and set forward faintly, and being entred, we fetch many vagaries and starting holes that stay vs*

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in our course, that we do not proceede with such a setled resolution as becommeth vs.

The truth hereof wee may behold in all the faithfull people of God in all ages of the Church, who haue found hard beginnings in their first calling, an vnwillingnes to enter, a difficulty to resolue, a backwardnesse to proceed, a coldnesse to continue, and an vntowardnesse to perseuere. The Lord appeared vnto Moses [x] *in a flame* of fire, out of the midst of a bush, and called him to speake to Pharaoh, and to bring his people the Children of Israel out of Egypt: *but he maketh many exceptions and replies to the call of God: and to the end he might pull his necke out of the yoake, sometimes he alledgeth their infidelity, that they will not beleeue that God had appeared vnto him, sometime he obiecteth his owne defects and infirmities that he is not eloquent, but slow of speech, and slow of tongue; sometime hee breaketh out into open deniall to yeelde to the voice of God, saying*: Send by the hand of him whom thou shouldst send. *So* Ieremy [y] *had many excuses and exceptions, when the word of the Lord came vnto him, saying*; I haue sanctified and ordained thee to bee a Prophet vnto the nations; *for he replied*, O Lord God, behold, I cannot speake, for I am a childe. *The like we see in* Ionah, [z] *who fledde from the presence of God, because of the charge inioyned him to go to Niniuy.* Lot, *albeit a righteous man (whose heart was grieued for the vncleane conuersation of the* Sodomites) *yet being called to depart out of* Sodome, *did linger and loyter in his departure, his pleasures whispered him in one eare, his profits rounded him in the other,* (a) so that he prolonged the time, and the Angels caught him

[x] Exod. 3, 2, & 4, 1.

[y] Ier. 1, 4, 5, 6,

[z] Ion. 1, 3.

(a) Gen 19, 16.

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him, his wife, and two Daughters by the hands (the Lord being mercifull vnto him) brought him forth, and set him without the Citty. *The Disciples that*
t Luk 9.59 61 *were called of Christ to follow him, made delayes,* b *one would bury his Father first, afterward hee would come and attend vpon Christ: another would bid his friends first farewell which were at his house, and when he had more leisure, Christ should be serued.*

Thus we see, our Nature is slowe and vntoward to follow the Lord, we shift off, and shrinke backe as long as we can, and many excuses our corrupt flesh findeth to linger and put from vs all true obedience to Christ Iesus. Faine wee woulde seeme desirous to follow God, and come to heauen, but wee are loath to foyle and defile our
c Cant. 1, 3. *feet,* c *so that we must bee violently thrust forward be-*
Iohn 6, 44 *fore we will yeild, so sturdy and stubborne our Nature is. Wee see the truth of this in* Nicodemus, *hee bare a*
d Iohn 3, 2 *loue to Christ, & a liking to his Doctrine: first he* d *came*
e Iohn 7, 50 *to him by night: for feare of the Iewes,* e *after he waxed more bold in the cause of Christ before the Pharisies, (though he receiued a checke) and lastly shewed himselfe more constant and zealous in professing himselfe to bee one of his Disciples. The like we see in* Ioseph of Ari-
f Iohn 19, 38. *mathea, who at the first was a Disciple of Iesus secretly, but after declared himselfe manifestly in the costlie*
g Mat. 13, 31 32. *and honourable burial of Christ. Thus it appeareth,* g That the kingdome of Heauen is like a graine of Mustard-seed, which is one of the least of all seedes, *and that the faithfull are brought on by small degrees, their hands hang downe, their knees are weake, they go haulting and limping, and quickely turne out of the way: they hang off and on a great while, they meet with*

many

many lets & incumbrances both at home in themselues, and abroad in others. This we see too well verified in our selues, by our owne experience, we find many pul-backes lurking in our own Nature, we are long in entering, we are dull and drousie in proceeding, wee are wise to seeke many shifts & colours to deceiue our selues, we make many beginnings, and sundry commings on, we make manie standings and startings, wee make many retirings and returnings too and fro, and do break out into many failings in our obedience, being euermore like to looke back with Lots *wife.*

This the Apostle found in his practise, [h] that when he would do good, he was so yoaked, that euill was presente with him, he did delight in the Law of God concerning the inward man, yet he saw another law in his members, rebelling against the lawe of his mind, and leading him captiue vnto the Law of sin, so that he did not those good things which he wold, but the euils which he would not, he did. *This should teach vs, to call vpon God by earnest prayer to receiue of him the assistance of his spirit, that we may ouer-stride all doubts and difficulties that would stay vs, and so entangle vs in the snares of sinne. Let vs vse all holy and lawfull meanes, to strengthen our faith, that wee may proceede from faith to faith, and grow in the graces of God, vntill we come to bee perfect men in Iesus Christ. And let vs not doubt of our calling when we see (to the griefe of our hearts) and the discomfit of our soules, such wants and weakenesse in vs, wee see it is the case of the faithfull: but let vs all striue and fight against these lets which would withdraw our minds from God,* [i] and take heed we quench not the spirit, [k] nor grieue him, by whom

h Rom. 7, 21. 22, 23, 19.

i 1. Thes. 5, 19

k Ephes. 4, 30

whom wee are sealed vnto the day of Redemption. *Though Satan and the world make neuer so much suite vnto vs, to entertaine the pleasures of sinne, which are but for a season, and sing neuer such sweet songs to lull vs asleepe in carnall security, let vs stop our eares, and strengthen our hearts against such lustes as fight against the soule. Wee see some after their calling, by the preaching of the word turne backe againe,* [l] as the Dogge to his vomit, *some to their vaine company,* [m] *others after the loue of the world, the lusts of the flesh, the cares of this life, and grow to be more filthy and prophane, then they were before. Let vs take heede of such dangerous examples, their fall is fearefull, and their end will bee more fearefull without repentance.*

l 2. Pet 2, 22 Prou 26, 11
m 2 Tim. 4, 10

Fourthly, we see the people of God, before they could enter the land of Canaan, *were constrained to buckle and encounter with many enemies,* [n] *the* Amalekites, [o] *the* Canaanites, *the* Amorites, *the* Bashanites, *and sundry others,* [p] *all which in the end they subdued, not one was able to stand before their face. So it fareth with all the faithfull in this life. As soone as we enter into the race of Christianity, by and by we must expect many and sundry enemies that crosse vs in the way, some secret that seeke to vndermine vs, some open that seeke to ouerthrowe vs: yea, such as before our calling seemed our friends and familiars, now beginne to reiect and renounce vs, now fall to nodde the head at vs, and to set themselues against vs,* [q] Because it seemeth straunge to them, that we runne not with them into the same excesse of ryot, therefore speake they euill of vs, which shall giue accountes to him that is readie to iudge quicke and dead. *It is noted concerning Christ*

n Exod 17, 8.
o Numb. 21, 1
p Iosh 23, 9. 14
q 1 Pet 4, 4, 5

by

by the Euangelist, that before he entred into the worke of his calling to preach the Gospell, and shewed himselfe to Israel, [r] he increased in wisedome and stature, and grew in fauour with God and man: but when once he left a priuate life in the priuate house of Ioseph, where he was brought vp, and set vpon the office whereunto hee was appointed, albeit he continued in the fauour of God [s] in whom he was well pleased, yet he grew out of fauour with men. Paul, before his conuersion was in great estimation with the Pharisies, and obtained letters of them, to put in prison all that called vpon the name of Christ: but when he began to preach faith in Christ [t] which before he persecuted and sought to destroy, he lost their fauour, as appeareth in that they plotted his death, and sought his life to take it away. Let vs not therefore thinke it strange that we meet with many enemies, cunning, subtile, cruell, and malicious, but seeke to bee at peace with God, and reconciled to him, [u] And then if God be with vs, who shall be against vs.

[r] Luk. 2, 52
[s] Mat. 3, 17
[t] Acts 9, 20
[t] Gal. 1, 22
[u] Rom. 8, 31

Fiftly, the enemies of Israel, albeit they were ouerthrowne and defeated, yet were not all discomfited and consumed at once, but by little and little, somtimes one, and then afterward another: so is it euermore with his Church, to the end of the world, we shall neuer be without some enemies, God will euer try the faith and patience of his children. When Dauid sat at home, [x] & went not to warre against his enemies, he was surprized by a subtil enemy, and fell into grieuous sinnes. The water by standing still, gathereth mud and corruption. The Iron by lying stil, gathereth rust. The Church free from enemies, oftentimes groweth secure, [y] the godly are ready to say in their prosperity, they shal neuer be remoued.

[x] 2 Sam. 11, 1 Chro. 20, 1.
[y] Psal. 30, 6

Let all the wicked therefore know, that their peace and prosperity cannot giue them assurance (though they endure long) of the fauour & loue of God, but he wil bring downe his iudgements vpon them, when they haue filled vp the measure of their sinnes. And although they for a time escape, yet they are appointed to wrath and destruc-

y Nahum 1, 2 *tion, y seeing the Lord is iealous, & the Lord reuengeth,* He will take vengeance of his aduersaries, and he reserueth wrath for his enemies. *Yea, thus it shalbe with the spiritual enemies of our soules and of our saluation,*

z Gen. 3, 15. *albeit they haue receiued their deaths wound, z and are crushed in the head that they can neuer fully recouer their strength, but shal finally be subdued, yet they are alwayes hissing and stinging, they are trying and tempting the members of Christ. So long as we are Christs, we must*

a Luke 22, 31 *looke a for the deuil and his Angels to be set against vs. They wil take no foile, no repulse, no deniall, but gather their forces, and vnite their power together, to builde vp the kingdome of darknesse. When he tempted Christ in the wildernesse, and had receiued a notable ouerthrow*

b Luke 4, 13 *in those combats, b when he had ended all those temptations,* he departed from him but a little season.

Thus he dealeth with the members as he did with the head, we must neuer looke to be wholly rid of this importunate enemy. Whensoeuer hee leaueth vs, it is not as though he were vtterly conuicted and confounded, but he goeth away to procure stronger weapons, and make better prouision against vs, hee breaketh vp his siedge, not to free vs from danger, but to leuie greater forces; and therfore let vs neuer promise rest to our selues from his assaults, so long as we carry about vs this earthly tabernacle, but stand vppon our guard, bee ready for his com-

comming and returning, c that so resisting him beeing strong in faith, he may flye from vs. *Yea, let this serue as a great comfort and consolation to those that haue experience of his manifold assaultes and inuasions, that they neuer distrust or despaire, though their troubles be many, though their tentations be great and continuall, seeing this was the lot & portion of Iesus Christ the son of God,* d who shal tread Satan vnder their feet shortly. *Lastly, the people of Israel after the enduring of al their troules & afflictions, after the experience of many sorrowes and miseries that came vpon them, after the* e *rest giuen them, and victory ouer all their enemies round about, they were safely brought into the Land of Promise,* f where they inherited and possessed Cities that they builded not, houses ful of all maner goods, which they filled not, wels which they digged not, Vineyards & Oliues which they planted not, & saw all the good things performed, which the Lord promised to them. *This serueth to comfort the children of God, though for a time they sustaine many iniuries, beare many disgraces, receiue many losses, feele many pinches and instraightments, yea many fierce and fiery trials, it is but while they wander in the wildernes, they are not yet come into Canaan the place of rest: but the blessednes of the end wil recompence the hardnes of the way, & make ful satisfaction of al their sorrowes, being fully assured* g the afflictions of this present world are not worthy of the glory which shall be shewed vnto vs. Then God h shall wipe away all teares from our eyes.

c Iam 4, 7
1 Pet 5, 8, 9

d Rom, 16, 20

e Iosh 23, 1

f Deu. 6, 10, 11

g Rom. 8, 19

h Reuel. 7, 16 17.

Thus God giueth comfort to his seruants after they haue bin humbled in this vale of misery. They shal hunger no more, they shall thirst no more, they shall want

no

h 1 Cor, 15, 53 54. *no more.* Then this h corruptible shall put on incorruption, this mortall, shall put on immortality, and death shall be swallowed vp in victory. *This made the Apostle say,* i blessed are they that die in the lord, for they rest from their labours, and their works follow them. *This must make vs to make light and little account* k of this transitory life, and of the vaine profits, pleasures, and honours thereof, all which are as dung in comparison thereof. *Let vs lay the foundation of it in this life,* l *and begin our heauen while we are vppon the earth. Let vs make the first entrance into it heere in this transitory life, and in this mortall bodie which we carrie about vs: that so it may be finished, and fully accomplished in the life to come.*

i Reu. 1 14.

k Mat. 6, 19, 20

l 1 Iohn 5, 34
Rom. 8, 6, 10
1 Pet. 1, 3, 4.
1 Iohn 3, 14
Luke 19, 9

These pointes heere handled, and other of like Nature, are described vnto vs in this treatise following, & therefore I haue called it the Path way to Canaan, *beeing a direction to guide vs, and an instruction to teach vs the straight way and ready path leading thereunto. All men seeme willing to come into this Lande of the liuing, but fewe are carefull to enter into the right way. We meet with so many windings and turnings, so many by-pathes and out-goings, so many delayes & starting-holes, that some are discouraged from beginning, others are terrified from continuing, and few holde out vnto the ending of their dayes. A great multitude of the Israelites departed out of* Egypt, *but none of them entered into the Land of Promise saue* Caleb *and* Ioshua, *for albeit the Lord deliuered the people out of Egipt, he destroyed them afterward that beleeued not. So we praise the end of our iourny whereunto we tend, and seeme to haue a good will vnto it, but wee are dis-*

con-

contented with the roughnesse and ruggednesse, n *and the sluggard saith,* A Lyon is in the way. *We are like the spies sent out by Moses, to see and search the land of* Canaan, *who confessed freely, that it was a goodly and fruitfull Land, but the enterprize of it was hard,* o *the inhabitants strong, the Cities walled, the conquest vnpossible, so that they brought vp an euill report of the Land, and discouraged the people,* p *and therefore were afterward punished as spreaders of false newes. I haue laboured in this worke (Christian Reader) to point out vnto thee, the way to the heauenly* Canaan, *and in the darkenesse of this world to light thee a Candle to see thy footsteps, that thou fall not into the alluring baits of sin, and into the dangerous pits of errour. It containeth (as thou seest) an exposition vpon the* 20, *and* 21. *Chapters of the Booke of Numbers, which are as an entrance into the History that followeth immediately after, touching the diuellish plotting of* Balaak *to subdue, and the damnable sorcery of* Balaam, *to curse the people of God. For after the* Israelites *had giuen a notable ouer-throwe to* Sihon *King of the* Amorites, *and* Og *the King of* Bashan, q *and were entred into their Cities which they possessed and inhabited:* Balaak *perceiuing himselfe not able to meet them in the field, or to encounter with them by open forces, sent for a Coniurer to curse them, that so he might obtaine that by the power of the deuil which he could not obtaine by the helpe & hand of God or man. Wherefore, hauing handled and expounded this whole Booke in my priuate charge, I haue selected from the rest of my Lectures and Readings this history of* Balak *and of* Balaam, *which is already finished, and shal shortly, (God willing) bee published. In the meane season I*

n Pro 22, 13.

o Num 13,29

p Num, 14,23

q Num 21,25

haue

haue sent before it these two Chapters, the matter whereof ministreth the occasion of that History, and shall serue to giue thee a tast what thou shalt expect therein; and so I commend thee to the blessing and protection of the Almighty.

Thine in the Lord,

William Attersoll.

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8 Idolaters live open to judgement. Verse 29. page 403.

29 The enemies of the church are not conquered at once, but by little and little. Verse 30. page 412.

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31 The enemies of the Church (although many and mighty) are not to be feared. Verse 14. page 433.

The Path-way to Canaan:

OR,

An exposition vpon the 20. *and* 21. Chapters of NVMBERS.

CHAP. 20.

IN the former part of this Booke, *Moſes* hath ſet downe many murmurings of the Iſraelites againſt God, and againſt *Moſes* and *Aaron*, the Seruants of God, through wearineſſe of their Iournies, through loathing of *Manna*, through the emulation of *Miriam*, through the report of the Spies, through the enuy of the *Lewites*, through the indignation and diſcontentment of the people, for Gods iudgementes againſt the rebellious; whereby it came to paſſe, notwithſtanding, they were compaſſed about with manifolde mercies of God as with a wall, that they waxed impatient and fretting againſt God, vnthankfull and forgetfull of his former benefits, diſtruſtfull & diſdaining the preſent bleſsings they enioyed. His right hand had deliuered them out of *Ægypt*, his out-ſtretched arme had diuided the red Sea, & ſet thē on an heap, the Cloud had ſhado-

wed thē, the Piller of fire had conducted them, the Angell of the Lord had guided them, the Arke had gone before them, and *Manna* from Heauen had fed them: yet now all is forgotten, they beleeue not in God, but tempted and prouoked the holy one to anger. And yet behold more prouocations then these, in these Chapters following: where we shall see how they complaine and cry out through scarcity of Water, and through wearinesse of their life, when they were stung with the fiery Serpents. But let vs consider the words of Scripture, as they lie in order in this Chapter.

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1 *Then the Children of Israel came with the whole Congregation into the desert of* Zin, *in the first moneth, and the people abode at* Kadesh, *and* Miriam *died there, and was buried there.*

2 *And there was not Water for the Congregation, and they assembled against* Moses *and against* Aaron.

3 *And the people chide with* Moses, *and spake, saying; But would wee had perished when our Brethren dyed before the Lord.*

4 *And wherefore haue ye caused the Congregation of the Lord to come into this Wildernesse, that wee and our cattell should dye there?*

5 *And wherefore haue ye made vs to come vp from* Egypt, *to bring vs into this miserable place? No place for seed, nor Figs, nor Vines, nor Pomegranets? Neither is there any Water to drink.*

6 *Then* Moses *and* Aaron *went from the face of the assembly vnto the doore of the Tabernacle of the Congregation, and fell vpon their faces: and the glory of the Lord appeared vnto them.*

7 *And the Lord spake vnto* Moses, *saying;*

8 *Take this Rodde, and gather thou and thy Brother* Aaron *this Congregation together, that ye may speake vnto this Rocke before their eyes, and it shall giue foorth his Waters, and thou shalt bring them Waters out of this Rocke: so thou shalt giue this Congregation and their cattell drinke.*

9 *Then*

9 *Then* Moſes *tooke that Rodde from the preſence of the Lord, as he commaunded him,*

10 *And* Moſes *and* Aaron *cauſed the Congregation to aſſemble together before that Rocke, and he ſaid vnto them: Heare now O ye Rebelles: ſhall we bring you Waters out of this Rocke?*

11 *Then* Moſes *liſt vp his hand, and ſmote that Rock with his Rodde twice, and much Water guſhed out: ſo the Congregation & their cattell dranke.*

12 *Wherefore the Lord ſpake vnto* Moſes *and* Aaron: *Becauſe ye haue not beleeued in me, to ſanctifie me before the eyes of the Children of Iſraell, therefore ye ſhall not bring this Congregation into the Land which I haue giuen them.*

13 *Theſe are the waters of ſtrife, where the Children of Iſrael ſtroue againſt the Lord, and he ſanctified himſelfe among them.*

In this Chapter wee are to conſider three ſeuerall thinges. Firſt, the murmuring of the people: ſecondly, the purpoſe of the Iſraelites to paſſe toward *Canaan* by the borders of *Edom:* Thirdly, the death of *Aaron* in the Mountaine, in whoſe ſtead *Eleaſar* his Sonne ſucceedeth, and for whom the people along time lamenteth. All theſe particulars are amplyfied in the beginning of the Chapter, by the circumſtances of time: to wit, the firſt month of the 40. year after their departure out of *Ægypt*: (*a*) as appeareth Chap. 33.38. and likewiſe of the place of *Kadeſh* a city in the borders of *Edom*, *Pſal.* 16. at which time alſo *Miriam* the Siſter of *Aaron* and of *Moſes* died. Theſe circumſtances being ſet down, the Hiſtory of their murmuring followeth, which vvee haue often before ſeene and conſidered: declaring that whenſoeuer & whereſoeuer any aduerſity happened, by and by they became impatient, vnthankefull, and forgetfull of preſent mercies and fauours. A like hiſtory to this we ſaw (*b*) before, *Exod.* 17. which is not the ſame recorded in this place, but differing in time and place, as may appeare by collation and conference of both the places.

(*a*) Numb. 33, 38. Deut. 2, 14.

(*b*) Exod. 17.

Now let vs marke their behauiour in this want of water in the Wildernesse. First, they wish they had dyed by the stroke of Gods hand with the sedicious rout of rebels that conspired against God, whom notwithstanding they call theyr Bretheren: Secondly, they expostulate with *Moses* and *Aaron*, that they had brought them out of *Ægypt* into the Wildernesse, being barren without fruit, miserable without Harueſt, and dry without Water? Whereas they should comfort themselues in the former mercies of God, rest in the experience of his power, and remember his help euer ready in time of neede, they rise vp against *Moses* and *Aaron* in shew, but in deed against God, whom they serued, setting downe theyr present condition, and comparing theyr abode in *Ægypt* (where they had tasted all miseries, felt all oppressions, and groaned vnder the heauy burthens) with theyr present estate to amplify the woe and wretchednesse thereof: such is theyr blindnesse and vnthankfulnesse.

[c] Num: 12, 3. But what doth *Moses*, whose [c] meeke and patient spirit they greeued, and whose righteous soule they vexed from day to day with their vngodly murmurings? Hee doth not here turne himselfe to them, nor dealeth with them to reclaime them as he did, Chapter 16. but went with *Aaron* to God, flying to the tabernable as to a Sanctury, throwing downe themselues on their faces, and comforting themselues in his power, presence, & protection, who beeing alwayes neere to them that call vpon him, shewed foorth his glory, and commaunded them to take the Rod and speake to the Rocke, promising them Water, and assuring them of an happy yssue of all their troubles and necessities. Now, as GOD commaundeth, so *Moses* obeyeth and taketh the Rod.

Question. Heere a Question may be asked, what Rod God meaneth, and *Moses* taketh? For we read of two Rods famous among them, and well knowne; one the Rodde of *Moses*, that he vsed when he kept Sheepe in the Land

of

of *Midian*, whereby hee wrought afterward [d] many Miracles in *Ægipt*, and at the red Sea, and in the Wilderneſſe: the other [e] the Rod of *Aaron*, which did bud and beare bloſſomes, to confirme the calling of *Aaron*, and to declare that God had ſeparated the Tribe of *Leui* to ſerue in the Tabernacle. I anſwere, we are to vnderſtand in this place, rather the flouriſhing rodde of *Aaron*: firſt, becauſe *Moſes* made mention of this in the laſt place, not long before, to wit, Chapter 17. the other is not ſpoken off in this Booke: ſo that wee are rather to referre it to *Aarons* Rod before ſpecified, then to the other not named. Secondly, this ſerued more fitly and fully to confirme their calling of rule and gouernment ouer the people, which by theſe conſpirators was called into Queſtion. As if they ſhold ſay, do you doubt of our calling, & aske by what authority we do theſe things? Behold this Rod (do ye not know it?) this flouriſhing Rodde ſhall conuince you, and ſerue to beare witneſſe againſt you.

[d] Exod. 4, 2, 3, & 7, 9, 19, & 14 16, and 17, 5.
[e] Num. 17, 8. Heb. 9, 4.

Anſwere.

Thirdly, *Moſes* and *Aaron* were fled into the Tabernacle, *Verſ.* 6. Now Chapter 17, 10. it is ſayd, that *Aarons* rod was laide vp before the Teſtimony, for a token and Teſtimony againſt thoſe rebellious companies. Laſtly, *Moſes* is ſaid, *Ver.* 9. to haue taken this rod from before the Lord, or from his ſight and preſence, where we ſhewed it was laid vp: but we neuer read, that *Moſes* his rodde, whereby his calling was confirmed, *Pharaohs* obſtinacy was conuinced, and the red Sea diuided, was layd vp before the Teſtimony. So then, heere is a charge and commaundement, that *Aarons* rod budding and bearing bloſſomes ſhould be taken, the people aſſembled, and the Rocke onely to be ſpoken vnto before the Iſraelites: a promiſe beeing added, and againe repeated, that Waters ſhould guſh from thence in aboundance, whereof the whole aſſembly ſhould drinke, and the plenty of it ſhould flow euen to their beaſts & cattell.

These are the Commaundements of God: let vs see their obedience with their failing and halting in it. For it is not perfect and entire, wanting nothing, as appeareth by the threatning presently denounced, and by the punnishment afterward inflicted. Indeede they gathered together the people, as God commanded, but they spake not to the Rocke as God willed them. They were charged to speak to the Rock only: f yet through impatiency and doubting, they spake not to the Rocke, but complained against the people, and smote the Rocke once, & again, not commanded. So thē, they that hitherto shewed inuincible constancy in resisting the rage of the people, & maintained zealously the glory of God, beleeued faithfully his promises, and stood as Rockes vnmoueable against all stormes that beat against them, now faile in their faith & obedience, both in speaking to the people, and in striking of the rock. For they aske whether they should bring vnto them *Water out of the Rock*, as if it were vnpossible for God to performe what he had promised, and to make good the word that was gone out of his owne mouth. Againe, he lifted vppe his hand, and smote the Rock twice g through impaciency and distrust: so that albeit hee were a notable Prophet and holy man of God, & that God gaue this witnes of him, that *He was* h *a meek man about all the mē that liued vpon the earth*: yet as the *Psalmist* teacheth, i they troubled him with their grudginges, and vexed him with theyr murmurings, that he spake vnaduisedly with his lips.

But GOD, with whom is k no respect of persons, l who iudgeth euery man according to his wayes and workes, doth openly accuse and conuince them of sin, cōplaineth that they had not glorified his great name, pronounceth & decreeth the sentence of death against them, that they should not enter into the Land of promise. And least this failing of *Moses*, and fall of the people shold be forgotten, it is named the Waters of *Meribah*, or of strife and Contention. Thus wee see theyr doub-

f Wherin *Moses* and *Aaron* sinned against God.

g *August. lib.* 18. *Cont. Faust Manich. cap* 17

h Numb. 12.3

i Psal. 106, 32.

k Col. 3, 25. Acts. 10, 14.

l Ezek. 33, 20. Rom. 2, 6. Psal. 62. 12. Reuel. 22, 12.

doubting and disobedience is here reproued and threatened, and afterward punnished, which is amplyfied by the reason, because they were so farre from strengthening the people by confirming thē in the truth of Gods promises, and assuring them of the due accomplishment of them, that themselues wauer, doubt, and dishonour God. For as God is much honoured when he is beleeued; and wee rest in his word as in a thing vnchangeable: so he is greatly dishonored when his power is not acknowledged, when his promise is not beleeued, and when his truth is not trusted of vs. Thus much of the meaning of the words, as also of the order and circumstances of this History: now let vs come to the doctrins that arise out of the same.

The people abode at Kadesh, and Miriam died there. In this first verse, where this murmuring for want of VVater is described by the time and place, wee see mention is made of the death and buriall of *Miriam*. She vvas an [m] excellent Woman in the Church, an holy Propheteſſe, one that went [n] before others in singing the prayses of God after their deliuerance out of *Ægypt*, after their passing ouer the Red Sea, and after the ouerthrowe of *Pharaoh* and his hoast: yet is subiect to death as well as others, from hence we learne, [o] that all flesh, Men and VVomen, high and low, rich and poore, godly and vngodly, how great soeuer their gifts and graces bee, are subiect to death and mortality. This appeareth *Gene.* 5. where in the Catalogue of the Fathers that liued before the Floud, it is said of them all, they dyed. Albeit God multiplyed theyr daies, many hundred yeares for the increase of mankinde, and the spreading abroad of the truth from generation to generation, yet after many daies, in the end, all of them dyed. So *Psal.* 89. 48. *What man liueth, and shall not see death, shall hee deliuer his Soule from the hand of the Graue?* And Heb 9. 27. *It is appointed vnto men, that they shall once die, and after that commeth Iudgement.* Likewise Iob. 17. 13, 14. *Though I*

Verse. 1.

[m] Mich. 6, 4.

[n] Exod. 15, 20 21.

Doct. 1.

[o] Death is cōmon to all Flesh.

hope, yet the graue shall bee mine House, and I shall make my bedde in the darke: I shall say to corruption, Thou art my Father, and to the Worme, Thou art my Mother and my Sister: And Chap. 21, 23. &c. One dyeth in his full strength, beeing in all ease and prosperity, another dyeth in the bitternesse of his Soule, and neuer eateth with pleasure, they shall sleepe both in the dust, and the wormes shall couer them. And what shall I say more? We acknowledge in words, and see with our eyes, a decay and declining of all thinges by experience. All earthly things vnder the Sunne that haue beginning, [p] both haue and haſten to their ending. The grasse, when it is growne is mowed: the fruite, when it is ripe, is gathered: the Harueſt, when it is ready, is reaped. The trees that flourish in the Spring and Summer, haue their declining Autumne, and their decaying VVinter. The Moone set in the Heauen to rule the night, hath her wane. The Sun which commeth foorth [q] as a Bridegroome out of his Chamber, and reioyceth like a mighty man to run his race, yet hath his setting and descending: the farther he goeth, and the more degrees he passeth, the neerer hee is to the ende of his course. All these Testimonies, as a Cloude of witnesse, confirme this Doctrine, that when the time, euen the appointed time is come, and the Glasse of our life is runne, the body and soule shall bee separated, and this carcasse must fall into the earth, and wee shall all seale vnto this truth, when wee must go the way of all the World.

[p] *Seneca de remed. fortuit.*

[q] Psal. 19. 3.

Reason. 1. The Reasons of this Doctrine, are these. First, because all are dust; the matter whereof wee are made is the dust of the Earth, and therefore must returne to the Dust, out of which wee are taken. All flesh is as Grasse, and the glory of man is as the flower of the field, the Grasse withereth, and the flower fadeth and falleth away. The Sea neuer resteth nor standeth still, but euer ebbeth or floweth: so is it with the life of man, it neuer standeth at one stay, euery day cutteth off one part of our

our dayes, we are neerer to our end in the Euening then the Morning, according to the saying of *Iob*, wee are consumed from Morning to Euening, and wee hasten vnto the Graue, as the Riuers are carryed into the Sea. This is that reason which is vsed. *Gen.* 3. 19. *In the sweate of thy face shalt thou eate bread, till thou returne to the Earth: for out of it wast thou taken, because thou art Dust, and to dust thou shalt returne.* Where the reason is thus framed, Thou art made and taken out of the dust, therefore thou shalt returne to the dust.

Secondly, we must all dye the death, because al haue sinned, and are depriued of the glory of God: for the Scripture concludeth all, both Iewes and Gentiles vnder sinne. True it is, man was created to immortality, and if he had euer loued GOD and neuer sinned, hee should euer haue liued without seeing death. But when sinne entred, death followed in the World, as the wages dooth the woorke: according to the threatning of God. *Gen.* 2, 17. *In the day thou eatest of the forbidden fruite, thou shalt die the death.* For as they that are adiudged and condemned to dye, are [r] accounted as dead men, albeit they be kept aliue in prison: so our first Parents, althogh they did not immediatly die, yet immediatly were subiect to death by desert of sin. So the Apostle *Rom.* 5, 12, &c. *By one man sinne entred into the World, and death by sin, and so death went ouer all men, in whom all men haue sinned.* Where he prooueth the cause by the effect, that sinne was before *Moses* and the Lawe giuen by him, because Death was in the World, which seazeth vpon young and old, Infants and Sucklings, whereby euery one is conuinced of sin, [s] euery mouth is stopped, and all the World subiect to the righteous iudgement of God. Seing therefore, we are all made out of the Dust, & carry about with vs this body of sinne: we haue here no continuing Citty, but are placed in the World for a season, as men set vpon a Stage to play our partes, and then must be gone to giue roome to others, according to the saying of *Salomon*

Reason. 2.

[r] *Chrysost. hom. in Gen.* 3.

[s] Rom. 3, 19.

lomon, One generation passeth, and another Generation succeedeth.

Vse. 1. This Doctrine beeing cleered and confessed, that death is common to all, so as none is so simple or sottish but can declaime and discourse at large, both the vncertainety of life, and of the certainety of death; let vs see what Vses wee may learne hereby. First, the Rich, the Mighty, the Learned, and Men of high degree, must acknowledge, that there shall be no difference betweene them and the poore, the lowly and vnlearned, in the Graue, vnto which all must descend. True it is, there is a difference and distinction betweene Rich and Poore, High and Lowe, Great and Small, in their life time, in Friends, in Honors, in Houses, in Lands, in Liuings, in Food, in Apparell, in Duties, in Dignities, and such like externall Priuiledges and Prerogatiues, which shall haue an end: yet all these shall cease, and all degrees must equally meete together in the Graue: so that albeit an vnequall life haue gone before, yet an [t] equall death shall follow after. This is it which *Iob* pointeth vnto Chapter 17. which we named before, vvhere hee sheweth, that all worldly prosperity and hope shal faile, *They shall goe downe into the bottome of the pit, surelie it shall lie together in the dust*. And the Prophet *Psal.* 49. 9, 10. 11. sheweth; that neyther wit, nor Wisedome; neyther Might nor Mony; neyther fauour nor pollicie, can preuent or out away Death, that all without difference and respect of persons must yeelde to Nature, and that all meanes which they can deuise for the continuance of their Names shall come to naught, *For he seeth Wise men die, and also that the Ignorant and Foolish perish, and leaue their Riches for others.*

[t] *Horat. ode. lib* 1.

Vse 2. Secondly, let men of excellent and eminent places liue iustly, & deale vprightly in their callings, wherein they are set. As they are placed aboue others, so they are seene and marked before others, and notwithstanding all their Honor and Estimation, their Riches and Retinue,

Retinue, they must die and depart hence, when it shall be said to them, [u] *Come giue an account of thy Stewardship, for thou maist be no longer Steward.* The remembrance of Death must therefore admonish them of their Duties, that they dreame not of immortality, and they promise not to themselues continuance heere and perpetuity. This *David* toucheth and teacheth, *Psal.* 82, 2, 3, 6, 7. *How long will ye deale vniustly, and accept the persons of the wicked? Doe right to the Poore and Fatherlesse, doe Iustice to the Poore and Needie: deliuer the Poore and Needie, saue them from the hand of the wicked. I haue said, ye are Goddes, and yee all are Children of the most high: but ye shall die as a Man, and ye Princes shall fall like others.* So then, when we are tempted to euill, wee must remember Death, and the estate that followeth Death. Therefore the Apostle [x] chargeth them that are Rich in this World, that they bee not high-minded, neyther trust in vncertaine Riches but in the liuing God, because we brought nothing into this world, and it is certaine, that we can carry nothing out.

[u] Luke. 16, 2.

[x] 1. Tim. 6. 17 18.

Thirdly, this consideration of the common condition of all Flesh, must stirre vp our affections from resting and relying vpon Men, whose breath is in their Nostrils, to depend vpon the eternall God, which continueth and liueth for euer. Let vs beware of all vaine Confidence. We are ready to rest vpon Creatures, and stay our selues vpon an Arme of Flesh, as vpon a broken Reede, whereby we deceiue our selues of our hope, and rob God of his Honor. This we learne, *Psal.* 146, 3, 4. 5. *Put not your trust in Princes, nor in the Sonne of Man, for there is no helpe in him: his breath departeth, and hee returneth to the Earth, then his thoughts perish: Blessed is he that hath the GOD of Iacob for his helpe, whose hope is in the Lord his God.* Man is vaine, and all his Pompe is lighter then Vanity. If then wee make him our stay and Staffe, wee beate the Ayre, we labour in the Fire, we builde vpon a vveake Foundation, & rest vpon the [y] vncertain life of Mortall and miserable Man, who vanisheth as a Shadow, passeth

Vse 3.

[y] Psal. 144, 4.

as a dreame, flyeth as an Eagle, speedeth as a Post, consumeth as a Garment, and goeth away as a thought that cannot be re-called. His life is as a span soone measured, as a Vapour soone gone, as a tale soone told, as an hand-bredth soone measured, as a wind soone ouerblowne, and as the Weauers Shuttle quickly sliding.

Vse. 4. Lastly, seeing all must dye without difference, it is our Duty to prepare for it, before it commeth, that we may be found ready, and haue Oyle in our Lamps when the Bridegroome commeth. For Death spareth none, it respecteth no person, no age, no Sexe, no State or condicion: no Power can withstand it, no Wisedome can preuent it, no bribe can corrupt it, no cunning can ouercome it. And albeit we often recouer of some diseases, yet in the end we are taken away. The whole life of a Christian should be a contiuuall Meditation of Death, to teach vs (as it were) to die daily, and to number our daies, that we may apply our harts vnto Wisedom: not to set our whole loue and liking on the world, which we must shortly leaue. Will a man bestow cost and charges on an House and Tenement, in which he shall not long dwell, and out of which he is shortly to depart? Or will he be patching that Tent & Tabernacle which he hath pitched for a day or two? We dwell in earthly
2. Cor 5, 4. Tabernacles, as in Houses of Clay: What Wisedome
2. Pet. 1, 14. then is it, to bestow dayes, and Monthes, and yeares, in plotting and plodding for the World, for Riches, and the Vanities of this life? Let vs also prepare and prouide before hand for the day of our dissolution, that such as God hath blessed with this Worldes-good, set theyr Houses and their Estates in order, as the Prophet in this regard warneth *Hezekiah*, *Esaie* 38, 1. *Set thine house*
2. Sam. 17, 23 *in order, for thou must die*. And we may learne this necessary practise of *Ahithophel*, though liuing in wickednes, & dying in dispaire, of whō the Scripture saith, when he saw that his Councell was not followed, he went home vnto his Citty, put his house in order, & hanged himselfe.

selfe. This duty is to be thought vpon in health, as that which deepely concerneth our selues and our posterity. When we haue rightly disposed the thinges of this life, let vs prepare for a *Nunc dimittis*, let vs commend our Spirites into the handes of God, let vs resigne vp our selues willingly to Death, when we must enter into a particular iudgement. For so soone as the Soule is departed and separated from the Body, God holdeth his Sessions, to which we are summoned by his Messenger Death, to come into his presence, to receiue in part according to our workes, whether they be good or euill. Euen as we see in the affaires of this life, how Iudges & Iustices keepe their Sessions and Assises, wherein Malefactors brought out of Prison are arraigned: so God holdeth his time of Iudgement and Iustice, to reward euery one according to his workes. We haue all a Cause and Case to be tryed, the greatest, the waightiest, the worthyest that euer was handled, not touching Siluer and Gold, not concerning House or Land, not of titles or Inheritances, but of the euerlasting saluation or damnation of our Soules for euer: and therefore it standeth vs in hand, to be well armed and throughly appointed, that we come not as the foolish Virgins, without Oyle in our Lampes, or as the vnprepared guest, without our Wedding Garment. We see in temporall Courts, when men haue a cause to be tryed, and an Action to bee determined, eyther of goods or good Name, how carefull they are before hand to read Euidences, to produce Witnesses, and to search Recordes, that the suite may passe on their sides: how much more carefull ought we to aunswere before the eternall Iudge, where no man shall bee admitted to appeare by his Atturney, but all must come in their owne Persons, none shall be suffered to put in Sureties. This will bee a great day, when the whole world shall appeare together at once, High and Low, Prince and Subiect, Noble and Vnnoble, according to the description that *Iohn* maketh, (*a*) *I saw the*

[a] Rev. 20. 12.

dead,

dead, both great and small stand before God, and the Bookes were opened, and another Booke was opened, which is the booke of life, and the dead were iudged of those thinges which were written in the Booke according to their workes.

And was buried there. Hitherto of the death of *Miriam*: Now of that which followed her death, to wit; her buriall. See heere, when life was departed, what they did with the body: they committed it to the Earth. The Doctrine from hence is this, that it is a necessary Duty to bury the dead. This appeareth by many examples of the godly which haue practised this Duty, *Gen.* 23, 4. *Abraham* the Father of the Faythfull, bought a possession of buriall of the *Hittites*; who by the sight and light of Nature, had their Sepulchers; and therefore answered *Abraham*, Thou art a Prince of God among vs, in the chiefest of (*b*) our *Sepulchers bury thy dead, none of vs shall forbid thee his Sepulcher, but thou maist burie thy dead therein.* So Chapter 25. when *Abraham* yeelded the spirit and dyed in a good age, and was gathered to his people, his Sonne *Isaac* and *Ishmael* buryed him in the Caue of *Machpelah*, in the field of *Hephron*, where *Abraham was buried with Sarah his Wife.* The like wee see done to *Isaac*, when hee gaue vp the Ghost, beeing old and full of daies, his two Sonnes *Esau* and *Iacob* buryed him. Now as *Iacob* did to his Father, so his Children doe to him, according as hee had commaunded them: for his Sonnes carryed him into the Land of *Canaan*, and buried him in the Caue of the fielde of *Machpelah*, which *Abraham* had bought. The like may be said of [c] *Moses*, for albeit the people buried him not, neyther knew of his Sepulcher, least they should abuse it to Idolatry, yet rather thē he should want burial, he was buried of God. The men [d] of *Iabesh Gilead* are praysed of God, and rewarded of *Dauid*, because they buryed King *Saule* and his Son, and aduentured their liues to do vnto him their last Duty. The same might be said of the rest of the Patriarks, Prophets, Iudges, Kings, Gouernors, & Priests, yea

Doct. 2. A commendable duty to bury the dead.

[b] Gen. 23, 6, and 25, 8, 9, & 35, 29, and 50, 12, 13.

[c] Deut. 34, 5 6.

[d] 2. Sam. 2, 5, 6.

yea of Christ himselfe, whose buriall (albeit he were able immediatly to haue raised & restored himselfe to life) is set downe in the Gospell, that his death might be confirmed, & his farther humiliation manifested. These examples teach, that it is a Christian & commendable Duty of the liuing to be performed to the dead, of children to be performed their Parents, & of the people of God one to another, to cõmit the body of the deceased to the graue, to put Dust to Dust, and so to couer Earth with Earth.

And no maruaile. For first, among all Creatures, Man is most loathsome and vgly when life is departed. As in his byrth and bringing foorth into the World, of all Creatures he is most fraile & feeble, without strength to stand, without helpe to defend himselfe: so beeing dead, he is most fraile, filthy, and deformed. He that a little before gloried in his Beauty, Comelines, Feature, & Proportion, is now become the Mirror and Spectacle of a deformed & mishapen carcase. Such a confusion and wracke hath sinne wrought and brought into our Nature. This made *Abraham* to say to the *Hittites*, [e] *I am a Stranger and a Forreiner among you, giue mee a possession of buriall to burie with you, that I may burie my dead out of my sight.* This is noted in [f] *Lazarus*, who hauing lien buried but foure daies, his body stank. Reason. 1.

[e] Gen. 23, 4.

[f] Iohn. 11, 39.

Secondly, buriall is promised as a blessing from God, and the want of it threatned for a Plague and Iudgement. God offereth it as mercy [g] to *Abraham*, that hee should bee buried in a ripe age; and to *Iosiah*, that hee should be put in his graue in peace, [h] and his eyes shold not behold the euill that should be brought vppon that place. Contrariwise, the want heereof is threatned as a curse to *Ieroboam* and *Ahab* Kinges of Israell, that they and their posterity should be deuoured of Dogges. And *Ieremy.* 22. Because *Iehoiakim* fell from God, it was foretold vnto him by the Prophet, that hee should not bee buried honorable, but [i] he should be buryed as an Asse is buried, euen drawne and cast forth without the gates of Reason. 2.

[g] Gen. 15, 15.

[h] 2 King. 22, 19. 20.

[i] Ier. 22, 19, and 36, 30.

Iosep. antiq. lib. 10. *cap.* 8. of *Ierusalem*. But it may heere bee obiected, that the faithfull oftentimes want buriall, some consumed to Ashes, some drowned in the Waters, some deuoured with wild Beastes, some hanged on Gibbets, of whom the World was not worthy: as the Prophet complayneth, *Psal.* 79. [k] *The dead bodies of thy Seruantes haue they giuen to be meate vnto the Fowles of Heauen, and the flesh of thy Saints vnto the Beasles of the Earth, theyr bloud haue they shed like Waters round about Ierusalem, and there was none to bury them*. I answere, all temporall Chastisements are common to the godly & vngodly, as Famine, Plague, Pestilence, Sword, Nakednesse, and such like [l] punishments, which God shooteth as his Arrowes against the Sons of Men. The fauour of God bringing saluation, standeth not in these outward things. For as it cannot profit a wicked and wretched man to be solemnly enterred and costly buryed, dying out of the fauour of God (as is noted in the parable [m] of the rich Glutton:) so it shall not hurt a righteous man to want a sumptuous solemnizing of his Funerals. Seeing then, the dead Carcasses of man is so vnsauory and loathsome, by reason of sinne, and seeing buriall is a blessing where it is bestowed, & a curse where it is denyed: wee conclude, that it is a curteous and commendable Duty, testifying our loue and reuerence to the dead, so soone as life is departed, and Death hath arrested them, to commit the body to the graue.

[k] *Psal.* 79. 2, 3.

[l] *Deut.* 28, 26

[m] *Luc.* 16, 22, 23.

Vse 1. From this principle wee learne sundry instructions. First, we must make a difference betweene the body of Man and Beast. For as man differeth from the Beast in his life, made after the Image of GOD, fashioned to looke vpward, created [n] with a reasonable Soule, and sundry other prerogatiues: so he should in his death & buriall. The bodies of beastes are drawne forth being dead, to lie in the open Ayre, and to bee deuoured one of another, and it skilleth not. But it is vnseemely and vnlawfull, against order and honesty, that the dead bodies

[n] *Gen.* 2, 7, & 1, 26.

dies of men ſhould be caſt out vnburied vnto Ditches & Dunghils, or ſuch foule and filthy places, and therefore *Iehu* ſpeaking of *Iezabel* caſt downe out of her Window, and hauing her bloud ſprinkled vpon the Wall, ſayde, [o] *Viſit now yonder curſed Woman and burie her.* [o] 2. King 9.34

Secondly, obſerue in this place, that all ſuperſtition in buriall is to be auoyded. We read here of her buriall, and [p] *Ioſephus* addeth, it was done at the commō charges with great ſolemnity: but we read of no Maſſes, Obits, Croſſes, Dirges, Singing, Ringing, Watching, Holy-Water, Bell and Banner, Trentals, and ſuch like trumpery, practiſed in theſe daies in the Church of *Rome*. Thē they praiſed the Name of GOD for the dead, to ſtirre vppe others to an imitation of theyr Vertues: now they pray to GOD for the dead to get Mony withall. Then they reioyced that they had ouercome the Enemies of their ſaluation, and had receiued their crownes: now they teach Men to weepe, for feare of the Popes painted fire of a ſuppoſed Purgatory. Thus we ſee in that her buriall is nakedly ſet foorth, without theſe ſuperfluous and ſuperſtitious toyes, it teacheth vs to condemne Shrines, Tapers, Torches, Candles, Pilgrimages, and ſuch Ceremonies as are hurtfull to the liuing, vnprofitable to the dead, chargeable to their Friends, and diſhonourable vnto GOD. For it is great wickedneſſe and groſſe ſuperſtition [q] to hold any holineſſe in the manner of buriall, to make one Garment holier then another, as to bee buryed in a *Monkes* coole: to make one place holier then another, as to be buried in the Church-yard rather then out of it; to be buryed in the Church, rather then in the Church-yard; in the Chancell rather then in the Church, and neere the high Altar rather then in any other place. This is great Vanity, to place any Religion in times, in places, in garmentes, all which we ſee paſſed ouer in this Hiſtory. *Vſe* 2. [p] *Ioſeph. antiq. lib.* 4. *cap.* 4. [q] *Auguſt. confeſſ. lib.* 9. *ca.* 11

Thirdly, ſeeing it is a common and commendable Duty, when a man is dead, to commit his body to the graue, *Vſe* 3.

it reproueth all keeping of dead mens bones vnburied, and reseruing of Reliques practised in the Church of *Rome*. It is a great part of the Religion of *Rome*, to glory of their deuout touching, and adoring of holy Relikes, and to make Marchandize thereof. The Lord said in the beginning to *Adam* and all his posterity, [r] *Dust thou art, and to Dust shalt thou returne*: so that the bones and bodies of men departed, are not to be kept out of their Graues, neyther can they be preserued without corruption. And when *Stephen* was stoned, we reade that [s] certaine men fearing God, carryed him among them to bee buryed, which was a Duty of Charity: and that they made great lamentation for him, which was a fruite of their Piety: but we find no mention of shrining vp of Reliques, [t] or keeping any Monumentes or Members of him. They [u] alledge for their purpose, the Womans touching the Hemme of Christes garment, whereby she was healed. I answere, wee doubt not but Christ liuing vppon the Earth, wrought Myracles with his Word, and without his Word, present and absent, by outward signes, and without outward signes. But now the guift of Myracles is ceased, and therefore to looke for help by garments, by Napkins, and Shadowes, is superstition and tempting of God. Again, the force and vertue of healing her infirmity did not proceed from his garment, but immediatly from himselfe, and therefore [x] Christ saith, *Some bodie hath touched me, for I perceiue that vertue is gone out of me*: he doth not say, Vertue is proceeded from my Garmentes. The Disciples confesse, the *People thrust and thronged him*, Likewise the Souldiers cast Lots for his Coat, and parted his garments among them; yet they receiued no benefite by him or them. Wherefore, it was her Faith that healed her. Moreouer, they alledge the [y] reseruing of *Manna* in the golden Pot, and keeping of *Aarons* Rod in the Tabernacle. *Heb.* 9. I answere, these were reserued and laide vp by the expresse Commaundement of God: let them bring forth like warrant for keeping their Crosses,

[r] Gen. 3, 19.

[s] Act. 8, 2.

[t] *Ambr. de Abra. l. b. 1. cap. 7*

[u] *Rhem. transl. in Mar. 5.*

[x] Luk. 8, 46.

[y] *Rhem. Testa. vpon Heb. 9.*

ſes, Garments, Images, Bones, and ſuch like Scrappes, and we will receiue them. Secondly, as they were reſerued by the Commaundement of GOD, ſo by the word of GOD they were preſerued in their full ſtrength from corruption and putrifaction: whereas their trumpery of Saintes Reliques, rot and conſume away, as our Writers haue prooued, and their owne Authors haue confeſſed. Laſtly, from this reſeruation, they ſhall neuer be able to prooue any Adoration. For theſe Monuments, the Pot of *Manna*, and the Rod of *Aaron* were neuer commanded to be worſhipt. But the Romiſh Reliques are ſhewed openly for men to fal down to them, which is ſuperſtition & Idolatry: and therefore being thus abuſed, they ſhold be defaced, as *Hezekiah* brake in peeces [z] the Brazen Serpent (though it were a ſpeciall Monument of Gods mercy, and a liuely figure of Chriſt) when it began to be worſhipped, and the ordinance of God turned into an Idoll.

[z] 2. King. 18, 4

Vſe. 4. Fourthly, wee learne from hence to ſtrengthen our Faith in the Doctrine of the Reſurrection from the dead. For buriall is a pledge of Immortality, a ſigne of the reſurrection, and as a Glaſſe to behold the life to come, & therefore the bodies of men are not contemptibly to bee caſt abroad, but decently to be laide in the Earth, as the Corne is caſt in the ground, and there rotteth, groweth vp, and beareth fruite. We were not created of GOD to lie for euer in the Graue, and to end in corruption; but our buriall preacheth to vs another life, and ſheweth that wee ſhall bee reſtored into a new and better eſtate. We are layd vp in the ſafe keeping of God, vntill the day come that he ſhall rayſe the dead againe. Let vs then ſtir vp our ſelues to vnderſtand, that we are not appointed to liue only in this world, but that there is another life prepared for vs. This the (*a*) apoſtle teacheth, *What ſhal they do that are waſhed for dead? If the dead riſe not at al, why are they thẽ waſhed for dead?* It was an Ancient cuſtome, both among *Iewes* and *Gentiles*, among *Infidels* and (*b*) *Chriſtians*, to waſh the bodyes of the dead before they were buried, by

[a] 1 Cor. 15, 29

[b] Acts. 9, 37.

which, all other Ceremoies belonging thereunto; as embaulming, mourning, wrapping, and burying are signified; as if he should say, if there be no Resurrection, why are the dead bodies costly annointed, cleanly washed, decently buried, solemnely accompanied, sorrowfully lamented for, and carefully wrapped in Linnen? Seeing then, these rites commonly vsed, shew that our bodyes shall be renewed, let vs labour to make them Members of Christ, and Temples of the Holy-Ghost. Let vs abhorre all *Atheists*, (c) *Epicures*, *Libertines*, and such proud Heretiques, that mocke at all Religion, and deny the Fayth of the Resurrection, which is the Ground-worke and Foundation of all our comfort. Howsoeuer therefore the wicked heere flourish for a time, and spread as the greene Bay-tree; contrariwise, the Godly are destitute, afflicted, and tormented, and accounted as Sheepe to the Slaughter; yet it (*d*) shall bee wel with them that feare the Lord, and in the end he will reward the wicked according to their works. For it is a *Righteous thing* [e] *with God to recompence Tribulation to them that trouble you, and to you which are troubled, rest*; when the Lord Iesus shall shew himselfe from Heauen with his mighty Angeiles. This is it which *Abraham* sayth to the Rich Man, *Sonne, Remember that thou in thy life time receiuedst thy pleasures, and likewise Lazarus paines; now therefore is he comforted, and thou art tormented.*

[c] Act. 17, 18.

[d] Eccle. 8, 12. 13.

[e] 2. Thes. 1, 6.

Verse 2, 3, 4, 5. *And there was not water for the Congregation.* The people had beene brought out of the Land of *Ægipt*, [f] out of the Yoake of Bondage, and out of the Furnace of Iron: they had seene the great woorkes and wonders of God, they had promised to yeelde faithfull obedience, they had tasted of the bountifull hand of GOD, they had tryed his power and presence in bringing Waters out of the dry Rocke, they had obserued many thousands slaine for their rebellion in the Wildernes; yet behold, their fresh vnthankfulnesse; they cast out diuers reproches, as it were so many Dartes and Speares,

[f] Deut. 4, 20. Ier. 11, 4.

not

not against *Moses*, but against God. The Doctrine from hence is this, that in all wants and dangers we are ready to murmur and repine against God. An example hereof we haue, *Exod.* 14. 5 When the people were come out of *Ægipt*, and saw the Red Sea before them, the Hoast of *Pharaoh* behinde them, the Mountaines on each side of them, and no meanes to escape, they repine against *Moses*, as if hee had brought them out to die in the Wilderneſſe, Hereunto accordeth that which is recorded Chap. 17. when they came where no water was, they contended with *Moses*, saying; *Giue vs Water that we may drinke?* Tempting God, distrusting his prouidence, murmuring against his Seruants, and not looking for succour & succesſe from God. The like example we see in *Rahel*, *Gen.* 30, 1, 2. when she saw her selfe barren and bare no children, she enuyed her Sister, and sayde to *Iacob*, *Giue mee Children, or else I die?* She went not to God who onely is able to open the Wombe, as *Iacob* teacheth her; *Am I in Gods stead which hath with-holden from thee the fruite of the wombe?* But complaineth against her Husband, enuyeth her Sister, & manifesteth the corruption of her own hart. Therefore the Apostle exhorteth, 1. *Cor.* 10, 10. *Neither murmure ye as some of them also murmured, and were destroied of the Destroier.* All these Testimonies teach vs, that in the least wants that the body feeleth, it is ready to break out into impatiency of Spirit, and repining of heart.

Doct. 3. In the least misery wee are ready to murmur. 5 Exod. 14, 11. and 17, 1, 2.

The Reasons are, first the bitter root of Infidelity. For as the wickednesse of man is great, and all the imaginations of the thoughtes of his heart are onely euill continually: so the Fountaine of all is an vnfaythfull heart to depart away from the liuing GOD, and therefore the Apostle chargeth, that [h] *There bee not in any of vs, an euill heart and vnfaithfull.* Faith, apprehending the mercies of God, and applying the merites of Christ, is the Mother of all Graces, and the Well-spring of all obedience. And if wee were acquainted with our corruptions, and the force of Tentations, we would know the comforta-

Reason. 11

[h] Hebr. 3, 12

ble vse, and the great necessity thereof, and magnifie it aboue all other Graces. The Capitall sinne of vnbeleefe striketh at the very heart of God, and what doe we leaue vnto him, if we deny his truth, who is truth it selfe. This reason is expresly set downe *Psal.* 78. [i] *They tempted God in their hearts, in requiring meat for their lust: because they beleeued not in God, and trusted not in his help.*

[i] Psal. 78, 18. 22.

Reason. 2. Againe, present thinges for the most part are wearysome and loathsome vnto vs, be they neuer so excellent. This we see in our first Parents. What estate could bee wished and desired, more goodly, more glorious, more gratious, then their estate in the blessed time of their innocency: resembling & representing most liuely the image of GOD in perfection of their Nature, in excellency of their guifts, and in preheminence of their place. Yet they were not content with this condition, they restrayned not themselues within the bounds of their owne calling, but presumed aboue that they ought to vnderstand, and would be [k] *As Gods, knowing good & euill.* What is the cause of Tumultes and troubles in Families, in Churches, in Common-wealths, and in all Societies? Surely euen this, [l] we loath and like not the present estate of things, but seeke changes and alterations. Seeing then the beginning and spawne of all sinne is within vs, lusting after euill through Infidelity, and seeing present things are lesse regarded and desired; wee learne, that whensoeuer God trieth vs by any crosse or tribulation, we are straight way ready to repine at it.

[k] Gen. 3, 4.

[l] *Thucyd. lib. 1. bell. Peloponn.*

Vse 1. Let vs apply this point to our vses. We are ready to accuse and condemne the Israelits to be a rebellious and stiffe-necked people, euer tempting GOD, and prouoking the Holy one to anger. In like manner, we vse to inueigh against the Iewes for crucifying Christ, and deliuering vp the Lord of glory into the hands of Sinners: we accuse the partiality of [m] *Pilat*, the treachery of *Iudas*, the enuy of the *Phariseis*, the malice of the high-Priests, the villany of the false Witnesses, the cruelty of the souldiers,

[m] Math. 26, & 27.

diers, the tauntes of the Paſſengers, and the hard-heartedneſſe of the whole people. But we conſider not that the ſame Originall corruption is in vs that was in them, by the ſway and ſwinge whereof, beeing all the Sons of old *Adam*, we would haue done as they did, if we had liued in thoſe times. So when we heare or reade of theſe murmurings and mutinies of the Children of Iſrael, wee are commonly wont to reuile them, to defy them, and to account them the vileſt people vnder the Heauens. But we muſt ceaſe to wonder at them, and learne to confeſſe our owne corruption of heart, and proneneſſe to yeelde and fall downe in time of tentation, vnleſſe we be ſtayed vp by the mighty hand of GOD. For albeit he be moſt gratious and mercifull vnto vs, hedge vs round about with many bleſſinges, and compaſſe vs with Riches of Grace on euery ſide, yet we forget them all, if any one croſſe do any way lie vpon vs. If the Lord touch vs with Sickneſſe, as with his little finger; with loſſes, with croſſes, with pouerty, or any miſery, ſuch is our impaciency, that we alwaies dwell vpon the Meditation of that want, we looke vppon it with our eyes, we handle it with our hands, we toſſe it in our minds, and neuer remember the multitude of his mercies, the peace of a good Conſcience, the louing countinance of the Lord, the ſeale of our adoption, the aſſurance of our ſaluation, the ſweete taſt of his loue ſhed in our hearts by the Holy-ghoſt; ſo that one trouble doth more daunt vs, and ſtrike vs to the heart, then many bleſſinges can comfort and refreſh vs. But God, taking away outward bleſſinges, giueth ſpirituall to his Children, and doth ſweeten the bitterneſſe of the Croſſe with inward conſolation, and doth recompence it with heauenly Grace, whereby wee gaine more in the ſpirit then we looſe in the fleſh.

Secondly, we are taught hereby to pray to GOD in our troubles, to hold vs vp, and ſtay vs with his Grace, that wee fall not from him. For ſeeing at all times, and vppon all occaſions of want, we are ready to repine and mur- *Vſe 2.*

murmure against God, who can stand by his owne power, or by the strength of his owne free-will? When a man holdeth fast a staffe in his hand, so long it standeth vpright as he retaineth it; but if he with-draw his hand neuer so little, it falleth. Carry vp a stone to the top of a Mountaine, so long as thou stayest it, there it remaineth and abideth: but if thou leaue it, it runneth and rouleth downe of it owne strength, euen to the bottome. So, vnlesse the Lord, in our calamities and crosses that befall vs, doe stay vs by his heauenly hand, and strengthen vs by his Almighty power, wee breake out into vnthankefulnesse, forgetfulnes, impatiency, and grudging against him. This made the Apostle, after the reckoning vp of the Idolatry, Fornication, Murmuring, and tempting of Christ, to exhort them, that [m] *Hee which thinketh he standeth, must take heed least he fall.* As then wee ought all to take speciall notice and knowledge of the corruption of our hearts, and behold, a liuely and expresse Image of our Nature in the Glasse of this people: so it is our Dutie to call vppon God (from whom euery good giuing and perfect guift proceedeth) to put to his helping hand, that we may learne to depend vppon him, that wee may know how to want and how to abound, and in euery condition to submit our selues to his heauenly pleasure. For we shall neuer bee able by our owne strength to subdue our owne corruptions, nor to preuaile ouer our own lusts, nor to ouercome the tentations that oftentimes assaile vs, vnlesse we be assisted from aboue.

[m] 1. Cor. 10, 12.

Vse 3. Lastly, our corruption of heart, prone to murmure and complaine against God, whensoeuer he tryeth our Fayth, Obedience, and Patience, with any misery, warneth vs to seeke all holy [n] meanes and remedies, to represse this rage and repining against GOD: which may be as sure helpes to further vs in this way, and to furnish vs with strength able to hold vs vppe in the day of triall. First, let vs consider the high prouidence of God, ruling all things in Heauen or Earth, and ouersweying all creatures,

[n] Remedies against murmuring & distrust.

tures, that nothing falleth out without his will and pleasure, as our Saniour teacheth, *Math.* 10. ° *Are not two Sparrowes sold for a farthing? And one of them shall not fall on the ground without your Father: yea, and all the haires of your head are numbred, feare ye not therefore, yee are of more value then many Sparrowes.* For who giueth vs our bodies? who clotheth the Lillies, that *Salmon* in all his glory was not like one of them? Who feedeth the young Rauens that cry vnto him? Who sustaineth the wicked that are his Enemies? Who prouided all thinges for man in the beginning, before hee was made and created? Is it not the Lord, whose all the Beastes of the Forrest are, and the Beastes on a thousand Mountaines? So that the resting of our selues vpon this prouidence, that he will feed and cloath vs, and care for vs, must take away the greefe of all our wantes that ouerpresseth, and oftentimes ouercommeth vs. ° Math. 10, 29 30.

Againe, we must learne the benefite of contentation, and to grub vp all distracting and distrustfull cares, as noysome Weedes out of our heartes, bearing with patience and meekenesse of Spirit whatsoeuer the Lord sendeth. This mind was in *Iacob*, when hee went farre from his Fathers House, ᵖ hee did not desire Siluer or Golde, Houte or Lands, but onely a competent and conuenient Liuing, *If GOD will be with me, and will keepe me in this iourney which I goe, and will giue me bread to eate, and cloaths to put on, then shal the Lord be my God.* So the Apostle teacheth, ᵠ *Godlinesse is great gaine, if a Man be content with that he hath: for we brought nothing into the world, & it is certain, that we can carry nothing out, therefore when we haue food & raiment, let vs therewith be content.* And in another place, *I haue learned in whatsoeuer state I am, therewith to be content: and I can be abased, and I can abound, euery where in all things, I am instructed both to be full, and to be hungrie, to abound, and to haue want; I am able to do all things through the helpe of Christ which strengtheneth me.* Lastly, let vs set our affections on thinges ʳ which are aboue, and not on thinges which are on the earth. ᵖ Gen. 28, 20. ᵠ 1 Tim. 6, 6, 7, 8 Phil. 4, 11, 12 13. ʳ Col. 3, 2.

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earth. If we beleeue that God doth forbeare and forgiue vs our ſinnes, and not deale with vs according to our deſeruings; if he ſanctifie vs with his Spirite, and make our bodies Temples of the Holy-ghoſt; if he turne vs to himſelfe, working our conuerſion, which is as great a worke as at the firſt to create vs: wee may be aſſured, [r] hee will deliuer our Soules from Death, and preſerue vs in Famine. For if he ſpared not his owne Sonne, but hath giuen him for vs all to Death, how ſhall hee not with him giue vs all thinges alſo? Feare not therefore the want of outward thinges which periſh with their Vſe, for it is your Fathers pleaſure to giue vnto you a Kingdome. If hee haue promiſed to giue vnto vs the greater; nay, the greateſt bleſſings that can bee rehearſed or remembred, we may ground our ſelues on this aſſured truth; that hee will not leaue vs nor forſake vs; ſo that wee may boldly ſay, the Lord is my Deliuerer, I will not feare what Man can doe vnto me. Indeede, the Iudgement and practiſe of carnall men is otherwiſe, who eſteeme Earthly things aboue the Heauenly, and preferre their Swine before Chriſt: [t] like *Eſau*, who prized one Meſſe of Pottage aboue the Birthright. If theſe men bee a little pained and pinched with Famine, and ſuffer a little want of foode, that they haue not their neceſſities ſupplied, their bodies clothed, and their bellies filled, they cry out aloud in the anguiſh of their Spirite, what ſhall we eate? What ſhall we drinke? How ſhall we liue? How ſhall we maintaine and ſuſtaine our ſelues and our Families? But (alaſſe) though their Soules be hunger-bitten, and hunger-ſtarued, ready to pine and conſume away through want of ſpirituall foode, they are neuer grieued or vexed, it troubleth them not at all. Let vs learne better things: let vs value ſpirituall thinges at the higheſt rate: and ſet them in the chiefeſt place. If thus wee ſet (as our honourable Friendes) all heauenly thinges in the chieſeſt place, and turne all tranſitory thinges with ſhame into the loweſt roome and ranke, as ſauſie and aſpiring Gueſts vſurping

[r] Pſal. 33. 19. Rom. 8. 32. Luke 12. 32.

[t] Heb. 12. 16. Mathew 8.

and

and climbing aboue their betters, wee shall beare all Earthly losses and troubles with patience, and stay our selues from murmuring at the feeling of them.

Verse 6. Then Moses and Aaron went from the face, &c. We heard before the complaint of the people: now let vs see the behauiour of *Moses* and *Aaron*. They doe not rage, they doe not reuile them, they doe not fret and fume against them, they do not aske the life of their Enemies, but possesse their Soules with patience; and declining the violent rage of the people (as a beast with many heades) they goe to the Tabernacle and declare theyr Causes and Cases before the Lord. From this their distresse wee learne this Truth, that in all Wronges and Iniuries offered vnto vs, wee must seeke helpe and comfort of GOD. I say it is the Duty of all the Seruants of God when they are wronged and oppressed, when they are euilly entreated, and spitefully handled at the hands of sinnefull men, to vnlade and disburden all theyr cares into the Bosome of GOD, depending for counsell and comfort vppon him alone. In the performance of this Duty, the holy Seruants of GOD haue gone before vs. Read the Book of the Psalmes as a Plentifull Storehouse and School-house to teach this Truth, as *Psal.* 3. [u] *Lord, how are mine Aduersaries increased against me? Howe manie rise against mee? Many say to my Soule: There is no helpe for him in GOD at all. But thou Lord art a Buckler round about me.* Where we see, that in his troubles hee had recourse to God, who smiteth his Enemies on the Cheeke-bone, and breaketh the teeth of the Wicked, but was a sure Buckler to him; not such as Men hold vp that can defend one part, and in one place onely; but a Buckler to safegard him round about, before and behind. And *Psalme. 7. O Lord my GOD, in thee I put my trust, saue mee from all that persecute mee, and deliuer mee, Least hee deuoure my Soule like a Lion, and teare it in pieces while there is none to helpe.* Where, beeing grieuously accused of some heynous crime by some [x] of *Sauls* Retinue, he fly-

Doct. 4. In all wronges & iniuries wee must fly to God.

[u] Psal. 3, 1, 2, 7. and 7, 1, 2.

[x] 1 Sam. 14, 10.

eth

eth to God, he trusteth in him, who preserueth the vpright in heart. So when *Iob* had his Camels and Cattell taken away by the Enemies, hee did not through the greatnesse of his affliction and greese of minde rebell against GOD, but saide, y *Naked came I out of my Mothers Wombe, and Naked shall I returne thither: the Lord hath giuen, and the Lord hath taken it, blessed be the Name of the Lord.* The like appeareth in *Hezekiah*, when *Ierusalem* was besiedged. This is a day of Tribulation, and of rebuke and Blasphemy, for the Children are come to the Birth, and there is no strength to bring forth: *Now therefore O Lord our GOD, I beseech thee, saue vs out of his hand, that all the Kingdomes of the Earth may know, that thou (O Lord) art onely GOD.* All which examples teach vs, that when we suffer wrongs, or fall into any dangers, we must haue recourse to GOD, and craue of him, that the malice of the wicked may come to an end.

y Iob. 1, 13, 17, 21. 2. King. 19, 3, 19.

Reason 1. The Reasons of this Doctrine are, first the gratious promise of God, who hath mercifully promised to heare and to helpe vs in all our troubles. This the Prophet teacheth, *Psal.* 50. (a) *Call vpon me in the day of trouble, I will deliuer thee, and thou shalt glorifie me.* And the Apostle *Iohn*, *This is the assurance that we haue in him, that if wee aske any thing according to his will, he heareth vs: and if we know that he heareth vs, whatsoeuer we aske, we know that we haue the Petitions that we haue desired of him.* Let vs not doubt and Waner like a vvaue of the Sea, tossed too and fro by the violence of the Windes, but by Fayth, beleeue that GOD will grant our requests, which we make according to his Will and Word. Seeing therefore he is willing to hear, and able to help, and promiseth to graunt our requestes; our Duty is to come when he calleth, to aske seeing hee giueth; and to knocke, seeing he openeth the gates that leadeth vnto his Treasures. Some put their trust it Chariots, some in Horses, and some in Princes, but wee must remember the Name of the Lord our GOD, who neuer fayleth and breaketh promise with these that depend

a Psal. 50, 15. 1. Ioh. 5, 14, 15

depend

pend vpon him, that feare and trust in his mercy.

Seeondly, as he is our helper, who deliuereth our soule from Death, our eyes from Teares, and our Feete from falling, so whither shall we turne our selues to find comfort and consolation, besides in him? When God denyeth to send succour, who shall saue? When hee refuseth to helpe, who shall deliuer? When hee shutteth, who can open? If wee looke to Men or Angels, to Heauen or Earth, to the Liuing or the Dead, we shall bee deceiued and deluded. The Prophet sayth, *Psalme* 62. 8, 9. *Trust in him alway ye people, poure out your hearts before him, for God is our hope aboue all, yet the Children of Men are Vanitie, the chiefe Men are lies, to lay them vpon a Ballance, they are altogether lighter then Vanitie.* Seeing therefore, the promises of God are sure and certaine, and seeing the Sonnes of men are vaine and vncertaine; we see, that in our dangers and distresses we must fly to God, our faithfull Helper, who hath made Heauen and Earth. Reason 2.

Let vs now come vnto the Vses. First, from hence we gather, that such is Gods great goodnesse to his Children, that he neuer leaueth them without comfort. For, if he require of vs to repaire to him in our troubles, surely he will not send vs away empty, nor cause vs to depart confounded and ashamed. How many came to our Sauiour Christ in the daies of his Infirmity, when he liued vpon the Earth, to bee helped and healed; yet who returned diseased to his owne House? Who came to be restored to sight, and went away Blind? who sought for help, and turned his backe sicke? Who sought comfort, and went away sorrowfull? Who came to him Deafe or Dumbe, or Lame, and went away without his speaking, his Hearing, his Legges and Limbes restored vnto him? This the Prophet *Dauid* knew, and in the Meditation of it found vnspeakeable cõfort in the daies of his affliction, when he was in perils among the *Amalekites*, in perilles among the *Philistims*, in perilles among false Brethren, in perils in the Wilderneſſe, in perils of his owne Nation, *Vse* 1.

he

he trusted in his God, and comforted himselfe in a sweet feeling of his manifolde Mercies. For when the Citty, where he soiourned, was sacked and burned, his VViues taken Prisoners, and the people intended to stone him, [b] 1 Chron. 30. 5, 6. he comforted *Himselfe in the Lord his God.* The Enemies of God in their rage and cruelty may take from vs liberty, Friends, Wife, Children, Lands, Possessions, & al the substance of our House, but they can neuer robbe vs of this Treasure, our comfort in Gods promises, our hope in his Mercies, and our affiance which wee haue in him, which are as the Anker of the soule cast out in the storms and tempestes that seeke to drowne vs in the Gulfes and Quick-sands of despaire and vnbeleefe.

Vse 2. Secondly, seeing in our neede and necessity wee must seek to God from whence our hope and help commeth, they dishonour GOD and deceiue themselues, that runne to Saintes or Aungelles; from the Creator, who is blessed for euer, to the Creature that cannot help. The Prophet *Dauid* saith, [c] Psal. 73, 25. *Who haue I in Heauen but thee? And I haue desired none in the Earth with thee.* Therefore the Church of *Rome* is deceiued, and deceiueth others, making other Meditators and Intercessors, by whom wee must haue accesse to God the Father: through the multitude whereof the miserable people are so intangled, that they knowe not to which Saint they should turne themselues. The Propet hauing good experience of trouble, sendeth vs to God in the day of trouble. The Father saith, *This is my beloued Son, in whom I am well pleased.* Christ Iesus directing vs to pray, willeth vs to say, *Our Father.* The Apostle teacheth vs, that *There is one Mediator betweene God and Man, the Man Christ Iesus.* And *Iohn* in his first Epistle saith, (d) [d] 1 Ioh. 2, 1, 2. *If any Man sinne wee haue an Aduocate with the Father, Iesus Christ the iust, and he is the reconciliation for our sinnes.* To like purpose the same Apostle in the Gospell, [e] Ioh. 14, 13. 14. *Whatsoeuer ye aske in my Fathers Name, that will I doe, that the Father may be glorified in the Sonne: if ye shall aske any thing in my Name, I will doe it.* Let vs therefore detest the

the absurdities & abhominations of the *Romish* Church, who masking vnder the Blind distinction of Mediation and Intercession, seeke to creepe away in the darke, that their mischiefe may not be espyed. They say a Mediator is of two sorts, one of Redemption, to wit; Christ alone: another of Intercession, and so they make all the Saints. Thus they diuide and seuere these thinges that indeede are one. Let vs acknowledge one onely Mediator of our Saluation, let them keepe to themselues other Mediators of Intercession. Notwithstanding, this distinction is not obserued by themselues. For if Christ onely be the Mediator of saluation, why do they cal vpon the blessed Virgine, *Saue thou all them that glorifie thee?* Nay, why doe they teach the people thus to pray, *Commaund thy Sonne, vse thy Motherlie authoritie ouer him, let him know thee to bee his Mother*. Howsoeuer it pleaseth some to excuse these speeches, [f] as spirituall sporting and daliance: yet indeed it is most odious and open Blasphemy to bee detested of all Gods people. And why say they thus of *Tho. Becket*, [g] filled with Ambition and Vanity, *O Christ make vs to ascend vnto heauen, whither Thomas is ascended, euē by the blood of Thomas which he shed for thy sake*. Heere he is made more then a Mediator of Intercession: and yet hee dyed for wilfull maintenance of manifest wickednesse, to the dishonour of God, to the infection of the Cleargy, and to his owne confusion, beeing a false Martyr, but a true Traytor. Now against all these blasphemous trash and trumpery, we must know to whom to direct our Prayers, and in whose Name we ought to pray. We must pray to God alone, in whom onely we are to beleeue: & therefore *Paule* linketh Prayer and Faith together, *Rom.* 10, 14. *How shall they call vpon him, in whom they haue not beleeued?* And this wee are taught in the Articles of our Fayth, to beleeue onely in God the Father, in God the Sonne, & in God the Holy-ghost. But wee are not to put our trust and affiance in Saintes or Aungelles; they know not our thoughtes, they see not our behauiour, they heare not our

[f] *Hard. confut. of the Apolo. part. 2.*

[g] *Guil. Nenbrigens. lib 2. cap. 16.*

our Praiers, they fill not all places, themselues are accepted in Heauen for the blessed merites of Christ our Sauiour. And as we must pray only to God, so Prayer must be made in the Name and Mediation of Christ, not of any other Creature beside, as we shewed before. Wee haue no commaundement in the Scripture to warrant vs, no promise to assure vs, no example to goe before vs, and therefore let vs renounce all comfort and confidence in man, and fly vnto him that is the God of all comfort and the Father of all consolation.

Vse. 3. Thirdly, seeing it is our Duty to seeke vnto GOD in our distresses, let vs vse no vnlawfull meanes to come out of our troubles, but wait on God, and depend vpon him in our necessities. This the Prophet warneth *Psalme* 62. Trust not in Oppression, nor in Robbery, be not Vaine: if Riches increase, set not your hearts thereon. This wee see practised in *Ioab*, when he put the Army in aray against the Children of *Amon*, saying to his Brother, [h] *If Aram be to strong for me, then thou shalt succour me: but if the Children of Ammon preuaile against thee, then I will succour thee: be strong, and let vs shew our selues valiant for our people, and for the Cities of our God, and let the Lord doe that which is good in his sight.* So when *Samuel* had tolde *Eli* the Iudgement denounced against him and his House, because his Sonnes ranne into a slander, and he stayeth them not, he answered, [i] *It is the Lord, Let him doe what seemeth him good.* This condemneth those, that in their losses and crosses seeke strange helpe, and runne a VVhoring after theyr owne inuentions, digging Cesternes that will holde no Water, and forsaking the liuing God, the Author of Saluation. Hence it is, that some send out to Witches and Wizards, [k] as *Saul*: these cannot say the lord is mine helper and my Deliuerer, but their refuge and Sauiour is the Diuell. Others, in their sicknes trust in the Phisition, [l] as *Asa* did: not in the liuing God, who killeth and maketh aliue, [m] bringeth downe to the Graue, and rayseth vp againe, he maketh the wound, and bindeth it vp, hee smi-

[h] Chro. 19, 12, 13.

[i] 1. Sam. 3. 13 18.

[k] 1 Chron. 10. 13, 14.

[l] 1 Chron. 16, 11, 12.

[m] 1. Sam. 2. 6.

smiteth, and his hands make whole, he shall deliuer *Thee in sixe troubles, and in the seauenth the euill shall not touch thee.* In time of War & day of battell, we trust in our strength, Armour, Men, Munition, and defensed places, and make them our GOD; whereas [n] the Prophet teacheth, that this is a cursed confidence, and shall not leaue a blessing behind it. [n] Nah. 3, 8, 9, 10.

Lastly, we learne from hence, not to reuenge our own Causes and Quarrels. For if we be taught in this practise of *Moses*, to goe vnto GOD in all our Wronges, who will iudge his people, then wee are not to render like for like, or to requite euill for euill, or to repay wrong for wrong, taunt for taunt, rebuke for rebuke, rayling for rayling, but cõtrariwise blesse, knowing that we are therunto called, that we shold be heyres of blessing. This vse is concluded, *Prouer.* 20, 22. *Say not thou, I will recompence euill: but waite vpon the Lord, and he shall saue thee.* This is the direction of the Apostle, *Rom.* 12. [o] *Recompence to no man euill for euill: deare be beloued, auenge not your selues, but giue place vnto wrath,* for it is written, *Vengeance is mine, I will repay saith the Lord.* Where we see God claymeth and chalengeth vẽgeance to himselfe, and taketh it from vs: so that such as seek reuenge, sit downe in the seat of God, & as much as lyeth in them, wrest the Scepter out of his hands, taking vpon them the person of the Accuser, Witnesse, Iudge, and Executioner, contrary to all true forme of Lawfull Iudgement. And albeit it bee hard and harsh for flesh and bloud to put vp Iniuries, yet if we wil be the children of God, we must haue more in vs then flesh and bloud. For they that are after the flesh, [p] fauor the things of the flesh: but they that are after the Spirit, the things of the Spirite: so then, they that are in the Flesh cannot please God. VVherefore, when *Zachariah* the Priest, a faithfull VVitnesse of GOD, was vniustly and cruelly stoned to death, he raged not, he reuiled not, hee reuenged not, but said, [q] *The Lord see and require it.* VVhen the Lord of Life, Christ Iesus was accused, condemned, and *Vse.* 4. [o] Rom. 12, 17, 19. Psal. 94, 1, 2. [p] Rom. 8, 5, 8. [q] 2. Chro. 24, 22.

crucified, the iuſt for the vniuſt, hee prayed for his E-
[r] Luk. 23, 34. nemies, [r] *Father, forgiue them, for they know not what they do:* leauing vs an example that we ſhould follow his ſteppes. When bleſſed *Stephen*, who was full of the Holy-Ghoſt, and ſaw the glory of God and Ieſus ſtanding at the right of God, was caſt out of the citty and ſtoned with ſtones,
[s] Act. 7, 55, 58, 60. he kneeled downe and cryed with a lowd voyce, [s] *Lord, lay not this ſinne to their charge.* When the Archangell mentioned by the Apoſtle *Iude*, ſawe that the Deuill went about to corrupt the pure worſhip of God, he would not
[t] Iude. ver. 9. vſe [t] rayling and reprochfull ſpeaches, but deſireth the Lord to rebuke him, and repay him for his malice. Seeing, therefore this Duty hath beene practiſed by Prieſt and people, by Men and Angelles, by the head and the Members of his body: let vs follow thoſe thinges that concerne peace: let vs be of a patient and meeke Spirite, which is much ſet by of God; and let vs commit our cauſes to him that is the God of Vengeance. It is a feareſull thing to fall into the hands of the liuing God.

Verſe 9, 10. *Then Moſes tooke that Rodde, &c.* Hitherto *Moſes* and *Aaron* haue behaued themſelues vprightly in reſpect of God, meekely in reſpect of themſelues, and patiently in regard of the people. Now we ſhall ſee how they offend by tranſgreſsing the Commaundement of GOD, by diſtruſting his word, by raging againſt the whole aſſembly. GOD chargeth them to ſpeake to the Rocke: they ſpake vnto the people. Againe, as if it were vnlikely or vnpoſsible that the Rocke ſhould yeild water, they ſmote it twiſe through impaciency and vnbeeleefe. Thus they that had beene the Inſtruments of God in ſo many Miracles, that had heard the voyce of GOD out of the Fire, that had ſeene him face to face as a man ſeeth his Friend, that had ſtood ſo often in the gap where the hand of God had made the breach, that had diuided the Redde Sea, *Moſes*, I ſay, and *Aaron*, the Miniſters of GOD, the witneſſes of his Workes, the Pillers of the Truth, now beginne to faile, to faint, and to fall downe,

to

to shew vs and themselues the weakenesse that is in flesh and blood. From hence wee learne, that many are the faylings and falles of the Children of God. Howsoeuer the faythfull be borne againe, and endued with the Spirit of Sanctification; howsoeuer they desire to please God, and endeuour to serue him with all the powers of Soule and Body, yet they often stumble in theyr race, through the burthen that presseth downe, and the sinne that cleaueth so fast vnto them. This Truth is confessed and confirmed by many Testimonies. *Salomon* in his worthy Prayer at the dedication of the Temple acknowledgeth it, [u] *If any sinne against thee (for there is none that sinneth not) if they turne againe with all their heart, and with all their Soule, saying, we haue sinned, wee haue transgressed, and done wickedlie, heare their Prayer and Supplication.* So *Iob* 15. *What is Man that he should be cleane, and he that is borne of a Woman that he should be iust? Behold, hee found no steadfastnesse in his Saints; yea, the heauens are not cleane in his sight: how much more is Man abhominable and filthy, drinking Iniquitie like water.* Likewise, *Pro.* 20. *Who can say, I haue made my heart cleane, I am cleane from my sinne.* And the Prophet *Psal.* 14. *The Lord looked downe from Heauen vppon the Children of Men, to see if there were any that would vnderstand and seeke GOD: all are gone out of the waie, they are all corrupt, there is none that dooth good, no not one.* All which Testimonies doe plentifully teach this Truth, that howsoeuer through the Grace of God giuen vnto them, the faythfull fight, a good fight hauing Fayth, and a good Conscience, yet all are Sinners and no flesh is cleane and cleere from sinne, which *Moses* and *Aaron* here fall into.

Doct. 5. Many are the failings of the faithfull.

[u] 1 King. 8, 46.

Iob. 15, 14, 15.

Pro 20, 9.

Psal. 14, 2, 3.

The Reasons of this Doctrine are. First, because *The Scripture hath concluded all vnder sinne,* [x] *That euery Mouth might be stopped, and all the World bee subiect to the Iudgement of God, Gal.* 3. All matter of glorying in our selues is taken from vs, we are found guilty before God, wee haue no excuse, no defence, no cloake for our selues to couer our sinnes: there is no difference, *Wee haue all sinned, and are de-*

Reason 1.

[x] Gal. 3, 22 Rom. 3, 19.

deprived of the Glorie of God and everlasting life; so that al, both Iewes and Gentiles are proued to be vnder sinne.

Reason 2. Secondly, we see that Death, the Wages of sinne, hath raigned, and doth raigne ouer all without difference; yea it taketh hold euen on Children that sinned not actually like the trasgression of *Adam*. If then old and young tast of Death, all the posterity of *Adam* are corrupted in him, when he wittingly, and willingly, and wilfully sinned against God. We flow from an vncleane Fountaine, we grow out of a bitter roote, wee are as branches of the wild Vine. Thus the Apostle reasoneth, *Death raigned frō Adam to Moses, euen ouer them also that sinned, not after the like manner of the transgression of Adam, which was the figure of him that was to come.* So then, sin and Death go together, as Mother and Daughter, as the tree and the fruit, so that we may proue the one by the other, death by sin, & sin by death, the one giuing light & luster to the other. Wherefore seeing the Scripture concludeth all vnder sinne, and that Death is the common condition of all, we conclude from hence, that in many thinges we sin all.

Rom. 5.

Vse 1. The Vses remaine to be considered. First, see hereby a difference betweene this present life, and the life to come. Heere the Reliques and remnantes of sinne, as spots and staynes in the flesh, remaine euen in those, that are clensed by the bloud of Christ, and washed by the renewing of the Holy-ghost. But when the faithfull shal bee glorified, they shall bee without blame, not hauing spot or wrinckle, or any such thing. Take heere the best Examples of the best Men that haue liued in the best times, as *Noah*, *Abraham*, *Lot*, *Dauid*, and *Peter*, yet yee shall see shame in glory; darkenesse in light; folly in wisedome; Infidelity in Fayth. But when Christ shall appeare, and we likewise appeare with him in glory, wee shall bee made like vnto him. Therefore the Apostle saith, noting out this difference, ɣ *Wee know in part, and we Prophesie in part; but when that which is perfect is come, then that which is in part shal be abolished. Now we see throgh a glasse dark-*

ɣ 1. Cor. 13, 9, 10, 12.

darkely, but then ſhall we ſee face to face: Now I knowe in part, but then ſhall I know, euen as I am knowne. Heere wee ceaſe not to prouoke God, and euery day of our life addeth to the number and meaſure of our ſinnes, which ſhould be bitter vnto vs as Gall and Worme-wood; but when this corruptible ſhall put on incorruption, and this Mortall ſhall put on immortality, and death be ſwallowed vp into victory, then we ſhall ceaſe to ſinne, and ſhall bee as the bleſſed Angels that are in heauen. The [z] feruent deſire of the creatures waiteth for theſe times, groning and trauailing in paine euen vnto this preſent, to be deliuered from the bondage of corruption, into the Glorious Liberty of the ſonnes of God. Much more therefore ſhould we, which haue the firſt fruits of the ſpirit, ſigh in our ſelues, waiting for the adoption, euen the redemption of our bodies.

[z] Rom. 8. 19

Secondly, we learne that ſuch as ſay they are without ſinne deceiue themſelues, and as much as in them lyeth make God a lyar, we are depriued of his Kingdome, we cannot keepe the Lawe, nor haue Iuſtification by the Law, or the workes of the Lawe, but are iuſtified freely by Grace, and haue neede of the benefite of Chriſtes blood. If we keepe the Law, wee ſhall liue by it: but if we be Tranſgreſſors of the Law, we are vnder the curſe: For it is written, *Curſſed is euery one that continueth not in all things written in the Booke of the Law to do them.* Heereunto commeth that which the Apoſtle *Iohn* hath, (*a*) *If we ſay we haue no ſinne, we deceiue our ſelues, the truth is not in vs, we make God a Lyer, and his word is not in vs.* And to the ſame purpoſe the Apoſtle *Paul, There is none righteous, no not one: they haue all gone out of the way, there is none that doth good, no not one: we are iuſtified freely by his grace through the redemption that is in Chriſt Ieſus.* Hence falleth to the ground the doctrine of merits, that aduanceth proud Fleſh, and lifteth vp the ſuppoſed worthineſſe of vnperfect workes, thereby to procure Gods fauour and euerlaſting life. The Church of *Rome* place ſuch an inward and inherent dig-

Vſe 2.

[a] Ioh. 1, 8, 10

Rom. 3, 10, 12, 24.

nity in mens Persons, as maketh them worthy of Grace and Saluation. Moreouer, they dreame of such an excellency in the worke, as fitteth and inableth them to deserue the fauour of God, and forgiuenesse of sinnes. But in a sight of our sinnes, and in a feeling of our owne corruptions, [b] we must renounce all merits, and rest onely on the merits of Christ. For when we haue done all, wee must say and confesse, that we are vnprofitable seruants, &c. True it is, God will reward our workes: but the reward is of Mercy, not of Merit; of Promise not of debt; of Grace, not of desert. Againe, heereby falleth another falshood of theirs, holding that *Good-Workes* are euerie way perfect, not stained or tainted with sinne, but being tryed in the Furnace of Gods Iudgement, will suffer no losse or detriment. But the Prophet prayeth, [c] *Enter not into Iudgement with thy seruant: for in thy sight shall none that liueth be iustified.* And againe in another place it is written, *Wee haue all beene as an vncleane thing, and all our righteousnesse or good deeds as filthy Clowts*: and therefore no good deed of righteous men is without some staine of Sinne; neither can we answere him one of a thousand. Lastly, we learne that they are deceiued, which teach & preach a possibility for a man in grace to fulfill Gods Law. For the Apostle taketh it for a grounded and granted Conclusion, that the Law cannot be fulfilled, when he saith, (d) *It was impossible to the law to giue vs life, because we are vtterly vnable to keepe the condition, and therefore God hath sent his Sonne to take our Nature vpon him, and to abolish sin in our Flesh.* If we could fulfill the Law, Christ dyed in vaine, and we might be Iustified by the Law: but Christ dyed not in vaine, neither can wee bee iustified by the Lawe: therefore we cannot fulfill the Law. Furthermore, the Apostle complaineth of his failings and defects, (e) *The Lawe is spirituall, but I am carnall, solde vnder sinne: what I would, that do I not; but what I hate, that do I. I find then that when I would do good, I am thus yoaked, that euill is present with me, I delight in the Law of God concerning the inner man, but*

[b] *Basil in Psal* 114. *Aug. in Psal.* 120.

[c] Psal. 143, 2. Esa. 64, 6.

[d] Rom. 8, 3. Gal. 3, 10.

[e] Rom. 7, 14, 15, 21, 22, 23

I see another Law in my members, rebelling against the Lawe of my mind, and leading me captiue vnto the Law of sinne. Now whereas many of the faithfull are said to be f iust, and to walke in all the Commandements of GOD without reproofe: the meaning is, they endeuour to perfection, and striue to obey God with all their heart, and with all their soule, as *Phil.* 3. 13. *God accepteth the will for the deed, and the endeuour to obey for perfect Obedience. 2. Cor.* 8, 12. Secondly, they exempt themselues from none of the precepts of God, but labor to walk in al the knowne points of his commandements, albeit they faile in the performance of them, and cease not to acknowledge their owne imperfections. Lastly, God accepteth them in Christ, as perfectly righteous: so that, albeit their Obedience be in it selfe vnperfect, yet is it acceptable to God through Iesus Christ, as if it were perfect, and his righteousnesse, is as truly their owne, as if they had wrought it in their owne persons.

f Genesis, 6, 9 Iob. 1, 1. Luke 1. 6.

Vse 3. Lastly, seeing the most faithfull haue their faylings in duties of Pietie and Obedience, we must take dilligent heed we do not rashly and rigorously censure others for falling into sinne. For seeing we haue all our frailties & infirmities, and are not able to keepe our selues wholly from euill, wee are not headily to iudge of others, least thereby we hasten the greater condemnation vpon our selues. This the Apostle g *Iames* vrgeth, Chap. 3. *My Brethren, be not many Maisters, knowing that we shall receiue the greater Iudgement, for in many things we sinne all.* Let vs therefore consider our selues, before we cast our eyes vpon other men: for they are the most sharpe & seuere Iudges, that forget their owne infirmities. As we would be dealt withall in meekenesse, so must wee deale with our Brethren with all gentlenesse. For howsoeuer they haue sinned, nothing hath befallen them but that which is incident to the Nature of man, we may be ouer-taken with the same sinne, or with the like sin, or with a greater sinne. The Apostle saith, h *Brethren, if a man be sud-*

g Iames 3, 1. 2

h Gal. 6, 1.

denly

denly taken in any offence, yee which are ſpirituall reſtore ſuch one with the ſpirit of meekeneſſe, conſidering thy ſelfe, leaſt thou alſo be tempted. There cannot be a more effectual meanes to draw vs to deale mildly and mercifully with our Brethren, then the conſideration of our ſelues. There is no man among vs, that truely dealeth with his owne heart, and entreth into the Meditation of his owne frailty with his owne ſoule, but he hath daily experience in himſelfe, how hardly ſinne is ſubdued and maiſtered of vs, how many ſighes and gronings it requireth, how many teares and prayers it coſteth vs? What ſtriuing and ſtrugling we haue with it to keepe it vnder? What Battailes and Combats we haue with the Fleſh that luſteth againſt the Spirit? And yet notwithſtanding our continuall Watching, wraſtling, labouring, endeuouring, and reſiſting, it oftentimes breaketh from vs, ſo that the knowledge of our owne weakeneſſe, muſt teach vs to deale with all meekeneſſe and moderation with our Brethren.

Verſe. 11. *Moſes ſmote that rocke, and much water guſhed out.* We haue heard before, the people complaining and *Moſes* praying: now we ſhall ſee God helping and releeuing them, notwithſtanding their rebellion and vnthankefulneſſe. The Lord commanded *Moſes* and *Aaron*, to ſpeak vnto the rocke without life, without ſence, without reaſon, to conuince thoſe Rebels, and to ſhew
[h] Eſay. 1, 2 that there was more vnderſtanding [h] in the dumbe and deafe creatures, then in this cõpany of conſpirators. For now the promiſe of God was performed aboue all naturall meanes. True it is, they were vnworthy of any mercy, they deſerued to perriſh in their thirſt through want of water: notwithſtanding, at the ſtriking of the rocke with the Rod, he gaue vnto them their hearts deſire. This was the Lords doing, and it is maruailous in our eyes. This rocke was a Figure of Chriſt, as the Apoſtle tea-
[i] 1 Cor. 10, 3, 4. cheth, (i) *Beſides, the ſtriking of the rocke, was a ſigne vnto them of the guſhing out of the waters.* Whẽ *Sampſon* propoun-
[k] Iudg. 14, 14 18 ded this as a darke Riddle, [k] *Out of the eater came meat, &*

out

out of the ſtrong came ſweetneſſe: It was reſolued thus, *what is ſweeter then the Hony, and what is ſtronger then the Lyon?* But much more may we propound this miraculous work of God, *Out of the harde came ſoftneſſe, out of the dry came moyſture, and out of the ſtrong came weakeneſſe.* For what is harder, dryer, and ſtronger then the Rocke? And what is ſofter and weaker then the water? According to the common Prouerbe, *As weake as water.* And yet the ſoft and moyſt waters iſſued out of the dry and harde rocke, ſuddenly, aboundantly, myraculouſly, at the Commandement of God. This teacheth vs this doctrine, that we liue by Gods appointment, and in feeding and ſuſtaining vs, he is not tyed to outward and ordinary means. Whenſoeuer we want meat, drinke, apparrell, and the neceſſary helpes of this preſent life, God is able to prouide them, and to nouriſh vs without naturall meanes when it pleaſeth him. This *Moſes* teacheth at large. *Deut*, 8 *He humbled thee and made thee hungry, and fed thee with* Manna *which thou knoweſt not, neither did thy Fathers know it that he might teach thee that man liueth not by bread only, but by euery word that proceedeth out of the mouth of the Lord doth a man liue: thy raiment waxed not old vpon thee, neyther did thy foot ſwell theſe 40. yeares.* So we ſee he fedde *Eliah* flying from *Iezabell*, who when he had eat and drunke, he walked in the ſtrength of that meate forty dayes and forty nights, vnto *Horeb* the mount of God. The like we ſee in *Moſes*, when he was in the Mount with God: and like wee ſee in Chriſt our Sauiour, when hee was in the wilderneſſe tempted of the Deuill. So then, whatſoeuer the Decree and determination of God is, whereby wee ſhall liue, whether it be by meanes or without meanes, whether by wayes ordinary or extraordinary, the ſame ſhall be effectuall to mans preſeruation.

Doct. 6. We liue by Gods apointment, and at his allowance.

[1] Deut. 8, 3, 1. King. 19, 8. Mathew 4, 2.

The Reaſons follow: Firſt, the infinite power of God which maketh weake things ſtrong, and things of no valew, that are deſpiſed to effect great things. He is able to do and deale as he will, and what he will. His ſouldi-

Reaſon. 1.

souldiers were [l] Flies and Lice against the *Egyptians*; his armies were[m] Mice against the *Philistims*. By such means he is able to worke his will, to saue his people, and to destroy his Enemies. This reason is vrged and pressed oftentimes, as *Genesis* 18, 14. 1. *Samuell* 14, 6. *Zacharie* 8, 6.

[l] Exod. 8, 24.
[m] 1, Sam. 6, 5.

Reason. 2. Secondly, heereby his Honour and glory is better set foorth, that no Flesh should reioyce and trust in it selfe but in God. Therefore he often worketh aboue reason and beyond Nature, that all the world may giue glorie to him, and magnifie his great name. This appeareth in the Prayer of *Hezekiah*, who desired the presence of God to be with them, that he might be glorified in their deliuerance, [n] *O Lord our God, I beseech thee saue thou vs out of his hand, that all the kingdomes of the earth may know, that thou O Lord art onely God.* Wherefore seeing God will haue his power in his great workes to be knowne, and his glorious name magnified: it followeth, that God can vphold and preserue the life of man, when ordinary means faile, what waies soeuer he appointeth to that purpose.

[n] 2. Kin. 19. 19

Vse 1. The Vses follow: First, this teacheth vs in all wantes and necessities to depend vppon God, and neuer to vse vnlawfull meanes to come out of trouble, and so sinne against God. If God send the sword, or Famine, or other Iudgement to walke through the Land, as he iustly may do for our transgressions and Rebellions, we must learne contentation and patience in pouerty, in sickenesse, in misery, and not to be swallowed vp with excessiue sorrow. Our life standeth in the word and will of God, who can manifest his power, as well without meanes as with meanes in our preseruation, and therefore let vs not despaire or flye from him to any creature for releese & succour. He can feed as well without Bread as with Bread,

[o] 1 Kin. 17, 14

[o] who encreased the oyle in the poore Widowes cruise, and the Handfull of Meale in the Barrell, teaching vs to learne and labour to depend vpon him. This the three Seruants of God mentioned in *Daniell* the Prophet, practised

ctiſed, ſaying; p *O King, we are not careſull to anſwere thee in this matter: behold, our God whom we ſerue is able to deliuer vs from the lo ſierie Furnace, and he will deliuer vs out of thy hand: but if not, bee it knowne vnto thee (O King) that we will not ſerue thy Gods, nor worſhippe the golden Image that thou haſt ſet vp.* p Dan. 4,16, 17,18.

They confeſſe the power of God, they put theyr truſt & confidence in him, they reſolue to abide the extreamity of torments, they knowe that to ſaue theyr liues by ſinning againſt God, was to looſe them, and to looſe them for his ſake, was to ſaue them.

Secondly, if wee liue by Gods appointment, and by that which he will bleſſe, then without this ſpeciall bleſſing, no meanes can doe vs any good. For though wee haue outward helpes at hand, they are vnprofitable vnto vs, when they are not ſanctified to our comfort and benefit by his bleſsing, as our Sauiour teacheth, *Luke* 12,15. *Take heede and beware of Couetouſneſſe, for though a man haue abundance, yet his life ſtandeth not in his Riches.* The Lord alſo often threatneth, q that hee will take away, not onely bread it ſelfe, but the ſtay and ſtaffe of Bread; that is, the power of nouriſhing. Take away from a weake and impotent man his Staffe, whereby he ſtayeth himſelfe, he falleth to the grounde: ſo take from the meanes of feeding the vertue of Gods bleſsing, it is vnfit and vnable to doe vs any good, or yeeld vs any nouriſhment. So the Prophet ſayth, *Ye haue ſowne much, and bring in little, yee eate, but ye haue not enough: and hee that earneth Wages, putteth the Wages into a broken bagge.* This ſhould teach vs neuer to preſume, to apply any of the Creatures of God to our Vſes and nouriſhment of our bodyes, vntill we haue ſanctified them by calling vpon the Name of GOD. For they are not able of themſelues, and by themſelues to feede and refreſh vs, being themſelues without life, and without heate: it is Gods ſpeciall bleſsing that maketh them doe vs any good. O that prophane and carnal men, whoſe bellies the Lorde filleth with his hidde Treaſure, would with wiſedome remember this: who neuer conſi-

Vſe 2.

q Leuit. 26,26 Ezek. 4,16. Hag. 1,6.

der

der they ſtand at Gods allowance, nor lift vp their heads and harts to Heauen, from whence their food commeth, but receiue his Creatures as brute beaſtes, like the Horſe that falleth to his Prouender, or like the Swine that gather vp the Maſt vppon the Earth, but neuer looke vp to the Tree: and when they are plentifully fed and filled, they depart away without remembring the Authour and Giuer of their meates and drinkes: but as they ſat down without vnderſtanding, ſo they riſe vp without Thankſgiuing. O conſider yee that forget God, that when *Belteſhazzer* was eating and drinking with ryot and exceſſe,
t Dan. 5, 4. t the hand of God writing vpon the Wall, determineth his deſtruction. When he ſent to his own people Quails
u Pſal. 78, 27, 30, 31. in the Wilderneſſe, a dainty food, u he maketh them to come out at their Noſtrils in moſt loathſome manner, & while the meate was yet in their mouthes, the wrath of God came vppon them, and ſlew the ſtrongeſt of them. So GOD can make euery bit to be our bane, and euery Morſell we put into our mouthes turne to our deſtruction. Therefore the Apoſtle exhorteth vs, x *Whatſoeuer wee doe, whether wee eate or drinke, or what elſe ſoeuer, wee muſt doe all to the praiſe and glory of God.* Woe then ſhall be vnto them in the end, that abuſe theſe bleſsinges of GOD to Pride and exceſſe, to ſurfeiting and drunkenneſſe, to Chambering and wantonneſſe, to riotouſneſſe and forgetfulneſſe of God, by whom they liue, moue, breath, & haue their being.
x 1. Cor. 10, 31.

Vſe 3. Laſtly, ſeeing we liue by ſuch meanes as God appointeth to bleſſe for our ſuſtenance, wee muſt not enlarge our deſires, as the graue, which neuer ſaith it is enough, nor ſuffer our hearts to be oppreſſed and ouertaken with the cares of this World, foraſmuch as our life and vvelfare ſtandeth not in theſe outward thinges as Foode, Rayment, Houſe, Land, Liuing, and ſuch like, but in the bleſsing of God; whatſoeuer he ſendeth and affordeth, be it much or little; bee it homely or dainty, ſhall be able to ſuccor and ſuſtaine vs. *Daniel* and his fellowes,

fee-

y feeding on Pulse, and drinking water, appeared in their countenances fayrer and fatter, then such as did eate the portion of the Kinges meate. Therefore the holy ghost derideth the foolish Rich man, *Luke* 12. who promiseth peace and plenty, length of daies, and increase of Riches to his owne Soule, hauing much layd vp for many years. y Dan. 1, 12, 15

z *Thou Foole, this night shall thy Soule bee taken from thee: then whose shall those thinges be which thou hast prouided? So is he that gathereth Riches to himselfe, and is not Rich in God: and such shal be the end of those that abound in earthly Treasure, which the Theese may steale, and the Moth may eate, and the Canker may consume, but not in heauenlie Treasure which endureth to euerlasting life.* Let vs rest vpon his prouidence, which arayeth the Lillies, feedeth the Foules, clotheth the Grasse, numbreth our Haires, and promiseth to prouide for vs in all estates, if we rely vpon him. True it is, when we cast vp our eyes, and beholde nothing but peace and plenty on euery side, (*a*) when wee wash our garmentes in Wine, when wee abound in Corne and pleasant fruites, or haue the Rockes to poure out Riuers of Oyle, wee can blesse God, and confesse our life dependeth vppon his decree. But when we see nothing but horror and confusion, whē the Sunne seemeth to bee darkned, and the day is turned into night, we must learne to wait on GOD, and to cast our care vppon him who careth for vs, as well in time of want, as of plenty; in time of sickness as of health; in time of Warre as of peace. This grace of contentation the holy Apostle felt, (*b*) *I haue learned in whatsoeuer state I am, therewith to be content. I can bee abased, and can abound: I am instructed to be full, and to be hungry.* The cares of this World, and deceitfulnesse of Riches are a ranke thorne, that choake the growth of grace in the heart, (*c*) and as Snares that drowne men in perdition and destruction: and therefore hee chargeth *Timothy to charge them that are Rich in this Worlde, that they bee not high-minded, and that they trust not in deceitfull Riches, but in the liuing God, which giueth vs abundantly all thinges to enioy, laying vppe in store for themselues*

z Luk. 12, 19 Math. 6, 19.

a Gen. 49, 11, 20, Iob. 29, 6.

b Phil. 4, 11, 20.

c 1 Tim. 6, 9, 17, 19.

selues a good Foundation against the time to come, that they may obtaine eternall life.

Verse 12, 13. *Because ye haue not beleeued in me.* We heard before the sinne of *Moses* and *Aaron*, speaking vnaduisedly with their mouthes, and striking the Rocke doubtfully with theyr hands: now let vs see the iudgement of God waiting vpon them as a Sargeant to arest them, and theyr punishment lying euen at the doore. *Because ye sanctified not my Name before the Children of Israell, ye shall not bring this Congregation into the Land which I haue giuen them*: He doth not onely accuse and conuince them of sinne, but amplyfieth it by the effect, that thereby hee was robbed of his glory, and so excludeth them out of the land of Promise.

Doct. 7. God chastiseth his owne Children.

We learne from hence, that GOD chastiseth his owne Children sinning against him. When his Children forsake his Lawes, and walke not in his Iudgementes, although he take not his louing kindnesse from them, neither falsifie his Truth, yet hee will visit theyr transgressions with the Rodde, and their Iniquities with strokes. This wee see thoroughly strengthened throughout the whole Booke of the *Iudges*, as Chapter 4. (*d*) when the people of Israell proceeded to doe euilly in the sight of the Lord, hee sold them into the hand of *Iabin* King of *Canaan*, &c. So when *Ionah* disobeyed the voyce of the Lord, calling him to preach to *Ninive*, that great Citty, and to cry against it for their wickednesse, hee was cast into the (*e*) Sea as an vnprofitable burthen of the Shippe, and swallowed of a Whale; so that albeit he fledde from the presence of the Lord, yet his hand followed after him and ouer tooke him. When *Dauid* had trespassed in the matter of *Vriah*, by Adultery and Murther, though hee were a man after Gods owne heart, yet (*f*) the Lord raysed euill against him out of his House, the Sword of the Enemy was shaken against him, & his owne Wiues were defiled in the sight of the Sunne. When *Miriam* the Sister of *Moses*, withstood him in the Pride of her heart, (*g*) thorough Ambition and vaine-glory, albeit hee accused her not,

(*d*) Iudg. 4, 1, 2.

(*e*) Ion. 1, 2, 3, 15, 17.

(*f*) 2. Sam. 12, 9, 12.

(*g*) Numb. 12, 10.

not, but in meekeſſe of Spirit put vp the wrong, beeing lowly in his owne eyes, yet ſhe was ſtriken with Leproſie by the hand of God, and ſhut for a ſeaſon out of the Hoaſt. The like we might ſay of *Salomon*, *Aſa*, *Iehoſaphat*, *Ioſiah*, *Hezekiah*, and many others; all which ſeale vp this truth to our hearts, that God ſpareth not his owne people when they ſin againſt him.

The Reaſons of this iuſt dealing of God are, firſt to cleere his Iudgment & Iuſtice, that we ſhould know him to be no reſpecter of perſons, but to hate ſin, whenſoeuer, whereſoeuer, and in whomſoeuer he findeth it. Hee is not a God that loueth wickedneſſe, neyther ſhall euill dwell with him, for he hateth all them that worke Iniquity. This the Prophet *Dauid* acknowledgeth, [h] *Againſt thee, againſt thee onelie haue I ſinned, and done euill in thy ſight, that thou maiſt bee iuſt when thou ſpeakeſt, and pure when thou Iudgeſt.* If then we breake his Statutes, and keepe not his Commaundements, when hee ſearcheth with lights and findeth out our ſinnes, we muſt giue glory to God, and make confeſſion vnto him; wee muſt pronounce righteouſneſſe to belong vnto him, and vnto our ſelues open ſhame: yea, if he ſhould deſtroy vs, wee muſt acknowledge him to be holy in all his wayes, and iuſt in all his workes, who giueth vs to eate the fruite of our owne labours. As then he is iuſt and righteous, ſo he muſt punniſh ſin in whomſoeuer he taketh it: and as hee denounceth ſore Iudgementes and grieuous Plagues of great continuance, and long durance, ſo he executeth them to manifeſt the truth of his owne word, and maketh good his owne threatnings gone out of his owne mouth. Reaſ. 1. [h] Pſal. 51, 4.

Againe, God chaſtiſeth his owne Children, leaſt they, ſinning with the men of this World, whoſe portion is in this life, ſhould be condemned with the world. For as in punniſhing of vs, he reſpecteth his owne Iuſtice, ſo hee doth it in reſpect of our own good, and the great profit which thereby is brought vnto vs. If we ſhould alwayes enioy health, Wealth, Liberty, Peace, Plenty, and other good Reaſ. 2.

good blessinges of God according to our hearts desire,
i Deut. 32,15 we would waxe fat i and spurne with the heele, forsaking God that made vs, refusing the strong God of our Saluation, and ioyning hand in hand with wicked men reserued to destruction. Wherefore affliction is as the Messenger of God, to call vs backe from sinne, to weane vs from the World, to kindle in vs a desire of the World to come. This the Apostle aymeth at, 1. Cor. 11. k *If we*
k 1.Cor.11,31 32. *would iudge our selues, we should not be iudged: but when we are iudged, wee are chastened of the Lord, because wee should not bee condemned with the World.* So then, whether we regard the Iustice of God, or the benefit of the Faithfull, we see it necessary & profitable, that God should correct his own people, when by theyr sins they prouoke him to anger.

Vse 1. The Vses of this Doctrine are many. First, consider with me the cause why they keepe the word, and turne vnto him with all theyr harts, why they run not on in euill as the Horse rusheth into the battell, as the vngodly do: The Reason is, God calleth them back by his hand, his afflictions are remembrances vnto them, and his corrections are their Instructions. This the Prophet *Dauid* found true in his owne comfortable experience, Psalme
l Psal.119, 67 71. 119. *Before I was* l *afflicted I went astray, but now I keepe thy word: It is good for me that I haue bin afflicted, that I may learne thy Statutes.* The Children of Israell liuing vnder the Iudges, and sinning against God, m making a Couenant
m Iudg.2,& 4. Deut.4,29,30. with the Inhabitants of the Land, taking theyr Daughters to bee their Wiues, giuing theyr Daughters to their Sonnes, seruing theyr Idolles, forgetting the true GOD, and doing worse then theyr Fathers: the Lord solde them into the hand of theyr Enemies, whom they serued: then they lift vppe theyr voyces and wept, then they called and cryed vnto the Lord in their afflictions, & he healed them out of theyr distresse. The same we see in *Manasseth*, who for his n euils that hee committed like
n 2.Chro.33,2 11,12,13. the abominations of the Heathen, was carried away captiue, put in Fetters, and bound in Chaines: and when he

was

was in Tribulation he prayed to the Lord his God, and humbled himſelfe greatly before the God of his fathers, and prayed vnto him, and God was intreated of him, & heard his Prayer, and brought him againe to *Hierusalem* into his Kingdome, *Then Manaſſeth knew that the Lord was God.* But of this we ſhall ſpeake more in the Chapter following.

Secondly, confeſſe from hence, that great is the wrath and anger of God for ſinne, ſeeing hee punniſheth it ſo ſharpely and ſeuerely in his owne Children, whom hee hath engrauen as a Signet in the palme of his hand, and whom he tendreth as the Apple of his eye. Marke how he hath many times ſchooled his owne Seruantes offending. When *Miriam* murmured againſt *Moſes*, and made other to murmure, ſhe o was ſtriken by the hand of God with Leproſie; and albeit *Moſes* made ſupplication for her, yet the Lord anſwered, *If her Father had ſpit in her face, ſhould ſhe not haue beene aſhamed ſeauen daies? Let her bee ſhut out of the Hoaſt ſeauen daies, and after ſhe ſhall be receiued.* Thus he dealt with *Dauid*, whom he greatly fauoured and aduanced to the Kingdome, when hee fell into grieuous ſins, 2. *Sam.* 12. p *Thou haſt killed Vriah the Hittite with the Sword, and haſt taken his Wife to be thy Wife, and haſt ſlain him with the Sword of the Children of Ammon: Now therefore the Sword ſhall neuer depart from thine houſe, and I will raiſe vp euill againſt thee out of thine owne Houſe.* So ſoone as *Salomon* ſet vp Idolatry, and wrought wickedneſſe in the ſight of the Lord, he ſtirred vp aduerſaries q vnto *Salomon*, and afterward rent the greateſt part of the Kingdome out of the hands of his Sonne. This ſerueth to conuince all ſuch prophane perſons as preſume of Gods patience, and abuſe his mercy to all looſeneſſe and licenciouſneſſe; ſaying, God is mercifull, and yet continue in theyr ſins. But we muſt know, that as he is mercifull, ſo he is iuſt: as his mercy is toward the Penitent, ſo his Iuſtice is toward the obſtinate: who ſpareth not his owne people that forget his Law, and therefore will deale more fiercely againſt Strangers.

Verſe 2.

o Numb. 12, 10, 13, 14.

p 2. Sam. 12, 9 10.

q 1. King. 11. 6, 14.

Vse 3. Thirdly, measure not the fauour and loue of God toward our selues or others, by outward blessings, or outward crosses; by prosperity, or Aduersary, which come alike to the godly and vngodly. Nay, oftentimes the wicked flourish, when the faithfull are in great misery, [r] as *Psal.* 73. *I fretted at the foolish when I sawe the prosperitie of the wicked: there are no bandes in their death, but they are lustie and strong, they are not in trouble as other men, neither are they plagued with other men.* So *Salomon* teacheth, *Eccle.* 9. [s] *All thinges come alike to all, and the same condition is to the iust, and to the wicked, to the good, and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not: as is the Good, so is the Sinner; he that sweareth, as he that feareth an oath.* Therefore Christ our Saüiour correcteth the wrong Iudgement of the deceiued Disciples, supposing that such as *Pilat* slew, were the greatest Sinners of all the rest that dwelt in *Hierusa'em*, because they suffered those thinges, [t] saying vnto them, *I tell you nay, but except ye repent, ye shall all likewise perish: or suppose ye that those eighteene vppon whom the Tower in Siloam fell, were greater Sinners then all the rest that dwelt at Hierusalem? I tell you nay, but except yee repent, ye shall all likewise perish.* If then, wee would finde sound comfort in our hearts, and feele vnfained Testimonies of Gods fauour towards vs, we must not seeke for them in outward blessinges, or in want of outward blessinges, (both which are common to the godly and vngodly) but in ioy in the Holy-Ghost, in Remission of sinnes, in repentance from dead workes, in the Spirit of adoption, in Fayth in Christ, in peace of Conscience, which passeth all vnderstanding. As for other thinges, place not thy Heauen and happines in them, if blessings come, receiue them thankefully; if crosses, learne to bear them patiently.

[r] Psal. 73, 3, 4, 5 Hab. 1, 2, 13.

[s] Eccle. 9, 2.

[t] Luk. 13, 1, 2, 3.

Vse. 4. Fourthly, we are hereby put in mind to search our own waies, to suruey our own harts, & to proue by the touchstone of the word, our own thoughts, words, and works, that wee haue conceiued, spoken, and done; what wee haue

haue iustly deserued if God in Iustice should proceed against vs, examining seriously our owne life, mourning bitterly for our sins past,& turning vnfainedly vnto God with all our hearts. This Duty is vrged [u] by *Ieremy* the Prophet, *Lament.* 3. *Wherefore is the liuing man sorrowfull? Man suffereth for his sinnes: let vs search and try our waies, and turne againe to the Lord: let vs lift vppe our hearts with our handes vnto God in the Heauens, saying; we haue sinned and haue rebelled, therefore thou hast not spared.* This is the marke that God shooteth at, this is the end that he respecteth, euen by his afflictions to bring vs home to himselfe, not to destroy and confound vs for euer. Let vs not despise the [x] chastenings of the Lord, nor faint when we are rebuked. We haue had the fathers of our bodyes which corrected vs for a few dayes, and we gaue them reuerence: should we not much rather be in subiection to the Father of spirits, who chasteneth those whom he loueth, and scourgeth euery Sonne whom he receiueth?

[u] Lam. 3. 39, 40, 41, 42.

[x] Heb. 12, 5, 6 9, 10.

Vse 5. Fiftly, seeing God punisheth his owne people prouoking him, who oftentimes lye vnder the crosse for theyr disobedience to his word, let vs labour to strengthen our Faith by the Word and Sacraments, and by such ordinary means as he hath appointed for that purpose. Hereunto the Apostle exhorteth, 1. *Corin.* 11. *To examine our selues, and so to eate of that Bread and to drinke of that Cup,* [y] declaring that the iudgementes of God were broken in among the *Corinthians, Insomuch that many were weake and sicke among them, and many slept.* Wherefore, whensoeuer we finde the hand of God sore and heauy vppon vs, it is our duty to seeke strength of faith by the vse of the word and Sacraments, whereby we shall learne to find out the true cause of those Iudgementes, and submit our selues vnder his hand that striketh vs as a Father. For the scriptures serue to direct vs, the Sacraments serue to comfort vs, *Without which the Prophet had* [z] *perished in his afflictions.*

[y] 1. Cor, 11, 30

[z] Psal. 119, 92.

Vse 6. Lastly, seeing God chasticeth his when they offend, then most assuredly the wicked that are not his, shall not

escape his reuenging hand. If hee correct the flocke of his owne pasture, the Children of his owne Houshold, the Cittizens of his owne kingdome, and the members of his owne body, fed at his owne Table in this life, and made heires of Heauen in the life to come, really possessing that inheritance: with what plagues, punishments, and torments will he visit the Rebellion of Aliants and strangers? If the Lord deale sharpely towardes these to whom he is a mercifull Father and gracious Sauiour, and whom he often preuenteth with his liberall Blessinges:

d Psal. 21, 8. Surely his reuenging d wrath, full of rage, shall find out all his enemies, whom he will wipe away as a man wipeth a dish e and turneth it vpside downe. This is that which *Salomon* teacheth in the *Prouerbs*, f *Behold, the righteous shall be recompenced in the earth, how much more the wicked and the sinner.* There remaineth a day of Iudgement when they shall be punished as they deserue, eyther in this life, or in the life to come. With this the Apostle

e 2, Kin. 21. 13

f Pro. 11, 31

g 1 Pet. 4, 17, 18. *Peter* sweetly accordeth, g Chap. 4. *The time is come, that Iudgement must begin at the house of God: if it first begin at vs, what shall the end be of them, which obey not the Gospell of God? And if the righteous scarcely be saued, where shall the wicked & the sinner appeare?* Where we see that God wil scourge and whip his owne Children for their frailties and infirmities appearing in them. But he correcteth the godly in mercy, the vngodly in Anger: the godly as a louing Father, the vngodly as a iust Iudge: the godly to amend them, the vngodly to condemne them: the godly, albeit humbled and cast downe with one hand, are comforted and raised vp with the other, whereas the punnishments that fall vpon the heads of the vngodly, are but the beginnings of sorrow, and as the flashings of Hellfire. Now the earth is not properly the place of vengeance and Iudgement. For we must vnderstand that God hath appointed h three places; Earth, Heauen, Hell, for three seuerall purposes: the earth, to be a place of Working, the Heauen a place of rewarding, Hell a place of punish-

Three places appointed for three seuerall purposes.

punishing. Earth as a shoppe of Labour, Heauen as a Pallace of Glory, Hell as a prison of Torment. Notwithstanding, rather then Sinners should escape, and sinne go vnpunished, the Lord will call a priuy or petty Sessions euen in this life, and make the Earth his gaile or house of correction. If then God will visit their Transgressions with such heauy strokes: Alas, what shall become of all prophane Persons, vnrepentant offenders, obstinate sinners, such as contemne God and his worde euery day? What shall become of Swearers, Blasphemers, Prophaners of the Sabboth, Whore-mongers, Drunkards, Oppressors, vnmercifull men, & other like? *The Lorde indeede will try the righteous in his Furnace: but the wicked and him that loueth iniquity doth his soule hate, vpon the wicked* (i) *he shall raine snares, Fire and Brimstone, and stormy Tempest, this is the portion of their cup.* Indeed he lifteth vp his hand to strike the faithfull that are his [k] Friends: but he will crush his Aduersaries with a Scepter of yron, and breake them in peeces like a Potters vessell. Indeede he will iudge the iust man for his sinnes in this life, but [l] *He will wound the head of his enemies, and the hairy pate of him that walketh in his sinnes.* Indeede the Lord will chastice his Church with the rods of men, yet his louing kindnesse will hee neuer take from them: but he will correct his enemies with scourges of Wyre, and his little Finger shall be heauier on the Reprobate then his loynes on his owne people.

i Psal. 11, 5, 6

k Iohn, 15, 14,

l Psal, 68, 21.

Tremble at this all ye vngodly, and know that assured iudgement is reserued for you at the great day of the Lordes generall Assizes, when ye must plead guilty or not guilty at his barre, when the Register-booke of all your actions shall be brought forth, and when you shal wish the Mountaines to fall vppon you and couer you from the presence of him that sitteth vppon the Throne. Turne therefore vnto him, returne I say betimes, least the Lorde ouer-turne you. *If his wrath bee kindled, yea but a little,* [m] *Blessed are all they that trust in him.* This is

m Psal. 2, 12.

[n] Pro. 27, 12, and 17, 10. the difference betweene a Wise man and a Foole, [n] *A wise man seeth the Plague and hideth himselfe, but a Foole runneth on and is punished. A reproofe entereth more into him that hath understanding, then an hundered stripes into a Foole.*

14. *Then* Moses *sent Messengers from* Kadesh *vnto the King of* Edom: *saying, Thus saith thy Brother* Israell, *Thou knowest all the trouble that hath hapned vnto vs.*

15. *How our Fathers went downe into* Egypt *a long time, where the* Egyptians *handled vs euill and our Fathers.*

16. *But when we cried vnto the Lord, he heard our voyce, & sent an Angell, and hath brought vs out of* Egypt, *and beholde, we are in* Kadesh, *a Citty in thine vtmost border.*

17. *I pray thee let vs passe through thy Country: we will not go through the fields, nor the Vine-yards, neither will we drink the Water of the Wels; we will go by the Kings way, wee will walke, we will not turne neither to the right hand nor to the left, vntill we haue passed thy border.*

18. *And* Edom *answered him, Thou shalt not passe by me, least I come out with the sword against thee.*

19. *Then the children of* Israell *saide vnto him, we will goe vp in the high way: and if we shall drinke thy water I and my Cattle, I will then pay for it: I will only without any harme go through on my feet.*

20. *He answered againe, Thou shalt not passe through; then* Edom *came out against him with much people, and with a mighty power.*

21. *Thus* Edom *refused to giue* Israell *passage through his border: Wherefore* Israell *turned away from him.*

Hitherto of the murmuring of the people, pretended against *Moses*, but indeed intended and practised against God: Now followeth the second part of the Chapter, touching *Israels* purpose to passe toward the Land of *Canaan* by the Countrey of the *Edomites*; wherein consider two thinges. First, the solemne Ambassage of *Moses* to the

the King of *Edom*. Secondly, the shamefull and inhumane denyall of the *Edomites*. Touching the first, hauing walked vp and downe thirty eyght yeares, and wandred in the Wildernesse from place to place, forward & backward, from Nation to Nation, from one Kingdome to another people: beeing now come neare to the Land, they request passage & safe conduct through the Countrey of *Edom*, vnder honest and equall conditions of abstayning from all Iniuries, and keeping the Kings highway, and craue their friendship and fauour in respect of their neere kindred and aliance vnto them, both of them descending of *Isaac*; whose Sonnes were *Iacob*, called also *Israel*, and *Esau* called also *Edom*. Besides, they shew, what trauels and troubles they had sustained, what euils they had suffered, what oppression they had endured at the hands of the eruel *Ægiptians*, appealing to their own consciences touching the truth of these things whereof they could in no sort bee ignorant, saying; *Thou knowest all the trouble that hath happened vnto vs*. But because such as are themselues in prosperity, seldome respect the miseries and distresses of others, and the afflicted are for the most part destitute of all helpes, & forsaken of al friends, they put them in minde of the mercies of God, assisting them in troubles, hearing their Prayers, and sending his Angell; that is, Iesus Christ (as it is expounded by p the Apostle) for their deliuerance out of *Ægipt*. And least they should seem to request and require much of others, but promise nothing for themselues (as those that lay heauy burthens and grieuous, to be borne vpon others, but wil not touch them with theyr little Finger) they couenant and condition with them on their partes, to deale vprightly and iustly, being as ready to abstaine from working iniury, as to craue the Duties of humanity. p 1. Cor. 10, 9.

So then, to effect their purpose of passing thorough *Edom*, and to perswade them to graunt their request, they alleage foure Reasons. First, in respect of the person of the *Edomites*. Secondly, in respect of the person of the *Israelites*.

raelites. Thirdly, in respect of the person of God. Fourthly, in respect of the manner of their passage and perambulation through them. Touching the *Edomites*, they claime the Kindred of Consanguinity. Touching themselues, they plead theyr owne misery. Touching God, they publish and proclaime his mercy. Touching their Iourney, and the manner of it, they promise equity and honest dealing. Thus they omit nothing that might serue to perswade the *Edomites* to pitty, and to procure theyr owne safety.

The first Reason.

The first Reason, drawne from the right of Brotherhood, is included in these wordes, *Thus saith thy Brother Israell.* The *Israelits* came of *Iacob*, who was also called *Israel*, because he had power with God, *Gen.* 32, 28. The *Edomites* came of *Esau*, who was also named *Edom*, ¶ both of the rednesse wherewith hee was borne, and of the red pottage which he desired and preferred before the birthright. These two therefore were naturall Brethren, begotten of the same Father, borne of the same Mother, lying at the same time in the same Wombe. As if the Israelites should say: May it please you to consider, that wee are not aliants and Strangers one to another, we descend of two Brethren, *Iacob* and *Esau*, you of one, we of the other, as two Braunches displaying themselues from one stocke, wee had one common Father and Mother, *Isaac* and *Rebecha*, we are of one family and fraternity: so that it is right and equall, that they which are so nearely ioyned and linked by bloud, should performe all kindnesse each to other. This Reason from Kindred may be thus framed:

¶ Gen. 25, 25.

If we be as Brethren alied one to another, comming from one roote and race: then deny vs not this point of curtesie, to graunt passage.

But we are Brethren alied one to another, &c.

Therefore vouchsafe to giue vs passage.

The second Reason.

The second Reason is in these wordes: *Thou knowest all the trouble that hath happed vnto vs, &c.* As if they shold say,

We

Wee haue haue had a lamentable and wofull experience of many miseries, wee haue beene exercised with many sorrowes, so as your selues cannot pretend ignorance of them: you know them, but we haue felt them: you haue heard of them, but we haue smarted for them. In *Ægipt* we haue had our poore Infants drowned, our chiefe Officers chastised, our selues euery way oppressed with burthens too heauy for vs to beare, and nothing but slaughter and destruction breathed out against vs. Beeing deliuered out of *Ægipt*, when wee expected an end of all miseries, we perceiued that wee had changed the place, but not the perill: the soile, but not the sorrow: we haue beene pursued with Enemies, bitten with hunger, wearyed with labours, and euery way inuironed with daungers. By all these, as by the deerest teares of our inward hearts, we craue some mercy and Commiseration. For it lyeth in you to make an end of al our troubles, & to giue vs an happy Issue of them, by opening vs a passage thorough your Countrey, that we may no longer wander in this desolate Wilderneſſe. The Reason may be thus conded:

If wee haue beene long vexed and euilly handled, now at length pittie vs, and giue vs passage.
But we haue beene long vexed, and euilly entreated,
Therefore at length pitty, and giue vs passage.

The third Reason is, Verse 16, *We cried vnto the Lord, he heard vs, sent his Angell, and he deliuered vs.* As if they shold say, Consider the Example of God, (a perfect Patterne of all righteousneſſe) hee hath in mercy looked vpon our misery, be you like to him, that ye may find mercy in the day of trouble. It is not meete to leaue them destitute of helpe and succour, whose safety God commendeth, and commiteth vnto you by his owne Example. All humane thinges are vnstable and vncertaine: yee know not what hangeth ouer your owne heads. The reason may be thus considered: The third reason.

If

If God haue begun to be mercifull, it is not meet that you shold be vnmercifull.

But God hath begun to shew vs mercy,

Therefore it is not meet, you should be vnmercifull.

The forth reason.

The fourth Reason is, Verse 17. and 19. *We will not go through the fieldes nor the Vineyards, &c.* As if they should say, We desire not to helpe our selues to hurt you, wee will keepe the Kinges High-way, wee will deale iustly toward all, we will offer wrong and Iniury to none, no not to the meaneſt, simpleſt, and pooreſt: if any among vs shal take from any man by open oppresion or forged cauillation, wee will make satisfaction and restitution: The Reason is thus gathered:

If we will doe no wrong or Iniury to any among you, then suffer vs quietly to passe.

But we will doe no wrong or iniury to any among you,

Therefore suffer vs quietly to passe.

This was the Ambassage of *Moses*, this was the Petition offered, these were the Reasons rendred thereof. Now let vs see the answere of *Edom*, denying theyr Petition and passage through theyr Countrey. For fearing peraduenture the multitude of the *Israelites*, and thinking they would make more hast to enter into their Land, then to depart out againe, beeing once entred (as euill men are euer suspitious, & think others as subtill and deceitfull as themselues) the *Edomites* giue them this short, but sharp answer, *Thou shalt not passe*: So that when a man hath to deale with vniust & cruell enemies, whether he vse few Reasons or many, all is one. The Ambassadors of the *Israelites* (whether they gaue present Reply and resolution of themselues, or first returned to *Moses*, is vncertaine) made supplication again, and renewed their Request, promised to abstaine from all tearmes of hostility, offred Money for water, and euery commodity they should vse: yet they currishly and vnkindly shut vp their compasion, and issue forth with al their strength to stop their passage, verifying that which *Salomon* sayth, [r] *A righ-*

[r] Pro. 12. 10.

righteous man regardeth the life of his beast, but the mercies of the Wicked are cruel: wherfore *Israel* turneth from thē another way. This is the substance of this diuision, and the order obserued by the spirit of God in the same: now let vs proceed to the Doctrines offered herein to our considerations, first the generall, and after come to the particulars.

Ver. 14. *Then Moses sent Messengers frō Kadesh vnto the King of Edom.* Albeit *Moses* himselfe were shut out of the Land of Promise, yet hee beareth the Iudgement of God patiently, and laboureth that the people may enter. And albeit the *Israelites* were assured to possesse the Land of *Canaan*, and had the vnchangable word and oath of GOD to themselues and their Fathers, for their farther confirmation; yet it doth not make them idle and secure, but it stirreth them vp to vse all good and lawfull meanes to effect the same. From hence we learne, that it is the duty of all Gods Children to vse all good meanes to further his prouidence. I say, howsoeuer GOD standeth not in need of our help to bring his purpose to passe, who is able without all meanes, against all meanes, and aboue all meanes to worke out his owne vvill; yet it is the part of all the godly to further his Decree and determination, by vsing all meanes that GOD shall put into their handes.

Doct. 8. Vse all lawfull meanes to further gods prouidence.

This we see verifyed Chapter 13. of this Booke, [f] where we see the diligent search of the Land made by the Messengers that *Moses* sent, viewing theyr Cities, their Countrey, and the people that were the Inhabitantes thereof: so that albeit, the Land was promised of God mercifully, yet it must bee searched of them diligently. The like practise we see in other the Seruants of GOD: When *Gideon* was sent to be the Deliuerer of the people, and commaunded to goe [t] in his might, hath assuraunce giuen him to preuaile ouer the Enemies, and to saue *Israel* out of the hand of the *Midianites*: yet hee did not run and rush naked into the battell, but tooke with him men and Munition, Vitailes and Trumpets, Pitchers and other Instrumentes to set forward the worke of the Lord which he had to doe.

[f] Num 13, 17

[t] Iudg 6, 14 & 7, 7, 8.

The

The neceſsity of vſing the helpes of ſecond cauſes that God affoordeth, and endeuouring to the Lawfull meanes appointed, is ſhewed by the Apoſtle *Paul*, *Acts* 27. for albeit the Angell of GOD had told him, there ſhould be no loſſe of any mans life among them, ſaue of the ſhip onely; yet the decree and purpoſe of God was to ſaue them together, and therefore he telleth them, [u] *Except theſe abide in the ſhip ye cannot be ſafe.* God is abſolutely able to preſerue our life without the taking of Food, or the labour of our handes, or the apparrelling of our bodies, as the Foules are fed, and the Lillies are cloathed, [x] which neither ſow nor reape, neither labour nor ſpinne: yet he commandeth vs to labour the thing that is good. In the Garden of *Eden* in the time of mans innocency, *Adam* was called to labor: and after the fall it was ſaide, [y] *In the ſweat of thy face ſhalt thou eat bread till thou returne to the earth.* So God can nouriſh to Eternall life, without meanes of man, otherwiſe we ſhould diminiſh his power: yet hee will haue his word preached in ſeaſon and out of ſeaſon; he will haue it heard and attended vnto with all diligence, to begin and to increaſe faith in vs, and he ſendeth a comfortable bleſsing vpon his owne meanes. And therefore the Apoſtle teacheth, [z] *Epheſians* 4, 12. *That Chriſt aſcending vppe to Heauen, and leading Captiuitie Captiue, gaue guiftes vnto Men* [z] *for the gathering together of the Saintes, for the vvorke of the Miniſtrie*, fitting Teachers to their callinges, although hee can ſaue without meanes. All theſe examples and Teſtimonies teach vs, that the prouidence of God muſt be ioyned with the meanes which hee hath ordained.

[u] Acts, 27, 22 31.

[x] Mat, 6. 26, 28.

[y] Gen. 2, 15, and 3, 19.

[z] Ephe 4, 12.

Reaſ. 1. The Reaſons follow. Firſt, wee are commaunded to further Gods prouidence by lawfull endeuours in our callings. This is to vs moſt comfortable, and giueth euident aſſurance of the bleſsing of God, without which holy endeuour we want this comfort & aſſurance. Thus the Apoſtle reaſoneth directly, 2. *Pet.* 1. The election of

God

God in it ſelfe is ſure, for the foundation of God (*a*) remaineth and hath this ſeale, *The Lord knoweth who are his:* yet he requireth of vs to giue al diligence to (*b*) increaſe in knowledge, Faith, Temperance, Patience, godlineſſe, Loue, Brotherly kindneſſe, *If ye do theſe things, ye ſhall neuer fall.*

[a] 2. Tim. 2, 19, 20.
[b] 2 Pet. 1, 5. 6, 9, 10.

Againe, the end why God hath giuen vs meanes, and fitted vs to our calling, is to ſerue his prouidence, not to make vs ydle in our ſelues, and vnprofitable vnto others. Gods gifts are to ſome purpoſe, they were not giuen and granted in vaine, wee muſt not hide them in the earth, but imploy them to their vſe. This the Apoſtle teacheth, 2 Tim. 1, 6, 7. *I put thee in remembrance that thou ſtirre vp the gift of God which is in thee by the putting on of mine hands, for God hath not giuen to vs the ſpirit of feare, but of power, loue, and a ſound mind.* And thus *Mordecai* reaſoneth in his charge to *Eſter*, that [c] ſhe ſhould go in to the King, and make ſupplication before him for her people, *Who knoweth whether thou art come to the Kingdome for ſuch a time*: declaring that wee haue not our callinges ſingled out and fitted vnto vs to hide out Talents in the Earth, but to employ them to encreaſe and aduantage. So thē, whether we conſider our comfort and profit in the bleſſed vſe of the meanes, or the end of our callings & gifts that God hath giuen, wee gather this to be a neceſſarie truth, that the prouidence of God, and the meanes ſeruing thereunto muſt neuer be ſeperated, but go hand in hand together.

Reaſon 2.

[c] Eccl. 4. 8, 13, 14.

The vſes remaine. Firſt, ſeeing God requireth of vs to vſe lawfull meanes, we muſt know that extraordinary courſes are not to be looked after, nor to bee depended vpon; wee muſt leaue them to extraordinary times and ſeaſons which are now ceaſed and not to be expected. Many deſire that God ſhould ſhew among his people, ſuch great and myraculous works as he ſhewed in bringing his people out of *Egipt*, with a mighty hand & outſtretched arme, & ſo feed themſelues with fancies, and

Vſe 1.

are

are carried away after their owne imaginations. GOD hath tyed vs to ordinary courses which are more for our comfort, and therefore he that walketh plainely, walketh safely. This Vse is concluded out of the parable, *Luke* 16, 27, 28, 29, 30. Where the rich man desireth to haue *Lazarus* sent from the dead to his fathers house, to warne them, least they also come into the place of Torment. But *Abraham* answered; *They haue Moses and the Prophets, let them heare them:* and when the rich Glutton would haue other meanes, If one come from the deade they will repent; he said againe vnto him: *If they heare not Moses and the Prophets, neither will they bee perswaded, though one rose from the dead and come vnto them:* Whereby our Sauiour sheweth, that whosoeuer dependeth vpon extraordinary meanes, visions, or reuelations, or dreams, or the dead, when God hath left vs ordinary wayes, is to follow by-paths of our owne, to dig Cesternes that hold no water, and to trust in lying words that shall not profit. God hath ordained to teach vs by the Ministry of his word, and hath put his hidden Treasure in Earthen vessels, wherevnto we must attend as to a light shining in darke places. This is the ordinary way & common meanes left vs to attaine saluation and eternal life: Heereby then all ignorant persons are reproued & conuinced, who (neglecting this vsuall way to begin and confirme faith and the rest of the graces of God in vs) say: O, if God would himselfe speake vnto vs from heauen, or if we might heare Christ preach vnto vs, or if one of the elect Angels were sent vnto vs, we would repent and beleeue the Gospel; as for men, we know not whether they speake the truth or not. Others say, wee haue the Scripture in our houses, we can read them at home, can they by all their teaching and preaching make the word of God any better? Besides, if you vrge Sermons so much, we haue Sermon-bookes at home, wee read them and can serue God in our houses, as well as they that run after Sermons. Others also thinke they haue know-

knowledge ſufficient already, that they neede neyther heare nor read any more. Laſtly, others Obiect, we haue good Prayers and good Homelies, why ſhould not men bee content with them, as the Law preſcribeth and enioyneth? All theſe excuſes are but Figge-leaues, to couer and colour ouer theyr owne ſhame, when once they are ſifted and examined. We Anſwere to the firſt Obiection many waies. Firſt, we are not able to endure the dreadfull preſence of Almighty God, and therefore the faithfull haue cryed out; Alaſſe we ſhall die, becauſe we haue ſeene the Lord. Wee heare not the Thunder without feare: Wee behold not the brightnes of the Sunne without dazeling: how then ſhould wee heare the immediat voyce of God, or ſee his glory without confuſion? Againe, if the Lord ſnould ſpeake from Heauen, & vtter his voyce from the place of his habitation, he wold ſpeak no otherwiſe, he would teach no other truth then the Prophets and Apoſtles haue deliuered. And if wee ſhould heare one of the elect Angelles, he would ſet before vs no new pointes of Religion, he would bring vnto vs no new Articles of Fayth, and therefore the Apoſtle ſayth, [c] *Though we or an Angell from Heauen preach vnto you, otherwiſe then that which we haue preached vnto you, let him be accurſed.* But it is more comfortable and profitable to vs to bee taught by men like vnto our ſelues, then by the Angels that are Spirits: we cannot abide their glory through weakeneſſe of our fleſh; wee cannot be familiar with them through diſparagement of our Nature; wee cannot haue them alwayes preſent with vs through diſtance of place. Therefore the Spirite, that could haue taught the Eunuch by inſpiration, commaunded *Phillip* to (*d*) go neere and ioyne himſelfe to his Chariot, to be a guide to the blind, a light to him that ſate in darkneſſe, & an Inſtructer of the vnlearned. The Angel that appeared vnto *Cornelius* could haue told him and taught him thoſe heauenly myſteries of Saluation, whereby he and all his Houſe ſhould bee ſaued: but hee directeth him to *Peter*

The firſt obiection anſwered.

[c] Gal. 1, 8.

[d] Acts 8, 29.

to

d Act. 10, 16. c to tell him what *He ought to doe*. Lastly, our owne request hath concurred with the ordinance of God, desiring that man, cloathed with the same infirmities, & subiect to the like passions, might speake vnto vs. For when the *Israelites* at the deliuerance of the law, saw the signes of his glory, as it were certaine printes and footsteppes of his Maiesty, the sounding of the Trumpet, the cracking of the Thunder, the flashing of the Lightning, the smoaking of the Mountaine, the burning of the Fire, the trembling of the Earth, the darkenesse of the Ayre, the appearing of the Cloud, and the quaking of *Moses* himselfe at these sightes: they cryed out to him with great
f Exod. 20, 19. vehemency of Spirit, f *Talke thou with vs, and we will heare thee, but let not God talke with vs least we die.* Seing therefore the Maiesty of God is incomprehensible, who dwelleth in light, that no man can attaine vnto, whose glory the
g Esay 6, 2, 5. Angels cannot behold g without couering their faces: seeing the excellency of the elect Angels is so great, that we cannot so much as endure theyr presence, neither can we be so familiar with them as we doe desire, and should bee to deliuer our estates vnto them, neyther can at all times when we desire (being on Earth) haue conference and recourse to them being in Heauen: seeing the word is the same in the mouth of God, in the mouth of an Angell, and in the mouth of the Minister, and is with like regard and reuerence to be heard, as *Luke* 10. 16. *He that heareth you, heareth me; and he that dispiseth you, dispiseth me*: And lastly, seeing wee desired the Ministery of man to
h Deut. 5, 19. teach vs, and God h approoued of our desire, saying: *Oh that there were such an heart in them to feare me, and keep all my Commaundementes alwaies, that it might goe well with them and with their Children for euer*: The intollerable pride and presumption of those appeareth, that embase the high ordinance of God in the ministery of his word, & would call God or his Angels out of Heauen, to attend vppon
i The second Obiection anred. their fansies, and to Minister to their wantonnesse. To the i second Obiection, pretending reading of Scriptures and

and Sermons at home, and asking whether we can make the Bible better; we anſwere, that we preach not to make the Scriptures better, but the people; the Scriptures need it not, the People doe. And albeit there bee enough ſet downe in the written word, yet men vnderſtand little, as Acts 8. when *Phillip* heard the *Eunuch* reade the Prophet *Iſaiah*, he ſaide, [k] *But vnderſtandeſt thou what thou readeſt?* *He ſaid, how can I without a guide?* The reading of the ſcripture I confeſſe is profitable, comfortable, and neceſſary, to fit vs, and frame vs to the ſauing-hearing of the vvord preached, and to keepe vs, that we be not eaſily [l] deceiued by falſe Teachers. But notwithſtanding the reading of the Scripture, wee muſt haue it further opened, diuided, and applyed, as 2. *Timo.* 2. 15. *Study to ſhewe thy ſelfe approoued vnto God, a Workeman that needeth not to be aſhamed, diuiding the word of truth aright*. When a man is deepely & grieuouſly wounded, it is the Salue that healeth, yet is the skill and cunning hand of the Surgeon neceſſary, and requiſite to make the Playſter, to ſpread it, and apply it to the part diſeaſed. It is the meat that nouriſheth the Body, yet muſt it be cut, chewed, and digeſted. If there bee little Children in an Houſe, and they haue an whole Loafe which is great & hard ſet before them, they find the cruſt too ſtrong for them, ſo that it muſt bee cut for them, and diuided vnto them in due ſeaſon.

[k] Acts 8, 31. and 17, 11.

[l] 1. Theſ. 5, 20. 1. Iohn 5, 1, 2.

Moreouer, we find by experience, that ſuch as pleade for reading, eyther Scriptures, or Sermons at home, when they ſhould attend the publike exerciſes of Religion, doe indeede ſpend the time nothing leſſe then that way, as appeareth by their palpable ignorance, neyther let ſuch looke for a bleſſing from God at home, when he requireth them to ioyne themſelues to the Congregation of the Faithfull: ſo that while they thinke to deceiue others, they doe moſt of all deceiue themſelues. Laſt of all, why do they not ſay as much of the other part of the Miniſters office. For as he is to preach the Goſpell, ſo he is to adminiſter the Sacraments. Now then as they al-

ledge, they can reade Scriptures and Sermons at home themselues, as well as heare them at the mouth of the Minister: So, can they not poure water on the Face of their Children, and rehearse the wordes of institution as wel as the Minister? Can they not themselues take bread and Wine, breake the one, poure out the other, receiue them both, and eate and drinke them in their priuate families, as well as take them in the publique assembly at the hand of the Minister? But should such Water so sprinkled on the Childe, bee holy Baptisme? Or should such Breade and such Wine, so taken, so broken, so eaten and drunken be the Lords Supper? No, Such idle Actions are not holy Sacraments, but shameful prophanations of the pretious bloud of Iesus Christ? Wherfore, notwithstanding all our shew of reading in our Houses to our Hosholds, yet must the Lords holy and high ordinance be magnified among vs, to seek the Law at the Pastors mouthes, as the Prophet teacheth, [n] *The Priestes lippes should preserue knowledge, and they shall seeke the Law at his mouth, for he is the Messenger of the Lord of Hoastes.* And examine when you will those that pretend reading to exclude preaching, you shall find them (for the most part) ignoraunt in the groundes and principles of Religion, knowing neyther the vse of the Law, nor the end of the Gospell, vnderstanding neyther the Petitions of the Lordes Prayer, nor the Articles of Fayth: and therefore if they bestowe so much time as they would make the world beleeue, they are yet in the number of those whō the Apostle speaketh of, [o] *Which are euer learning, but are neuer able to come to the knowledge of the truth.*

[n] Math. 2, 7.

[o] 2. Tim 3, 7.

[p] The third obiection answered.

[p] To the third Obiection, boasting of sufficient knowledge, we answere; that as we propheſie in part, so wee all know but in part: and the Ministery of the word serueth not onely to beginne Faith and repentance in vs, but to build vs vppe to the day of Iesus Christ. It serueth not onely to teach vs knowledge, but obedience; least our knowledge [q] puffe vp, and adde to our farther condemnation.

[q] 1. Cor. 8, 1.

demnation. Therefore the Apoſtle writing to the church of the *Theſſalonians* (being one of the moſt goodly and glorious Churches that the Apoſtle planted) who aboue the reſt of the Churches ſurpaſſed in Knowledge, excelled in Faith, abounded in Loue, ſhined forth in Obedience: yet he ſaith to them diſpiſe not [r] propheſie, *and we exhort you in the Lord Ieſus that you encreaſe more and more; as ye haue receiued of vs how ye ought to walke, and to pleaſe God.* We are heere in our race, we haue not yet attained to the end of our iourney. We ſee, how Men thinke they neuer haue Riches & ſubſtance enou gh, they alwaies account themſelues poore and needy, and are euer endeuoring to encreaſe and better their eſtate: ſo it ſhould be in true and heauenly Treaſure, wee ſhould hunger and thirſt [t] after Righteouſneſſe, we ſhould grow vp in Grace, and deſire euermore greater ſtrength; aſſuring our ſelues, that if we haue an appetite and thirſt after the well of the water of life, we ſhalbe fully ſatisfied; only we muſt vſe the means that God hath appointed to attaine Fayth, and other ſauing Graces; as earneſt Prayer, reuerent hearing of the Word, diligent receiuing of the Sacraments, being carefull to honor God for that which we haue already receiued: and I am perſwaded that hee which hath begunne his good worke in vs, will perfect the ſame vnto the day of Ieſus Chriſt. As for the peruerſe and crooked Generation of thoſe, that thinke they haue knowledge enough, they manifeſtly bewray their want of knowledge. For as ſuch as haue attained & receiued the greateſt knowledg, doe find in themſelues the greateſt ignorance; ſo ſuch as imagine themſelues to be moſt richly repleniſhed in all knowledge and vnderſtanding, are indeede moſt ſottiſh and ignorant in the matters of God, like empty veſſelles which make the greateſt ſound. Heereby therefore wee ſhall try our ſelues whether wee haue attained any meaſure of acceptable knowledge, if it worke and kindle in vs a deſire of more knowledge; if it light vs a Candle to ſee our owne ignoraunce; and if it teach vs that ſtill our

[r] 1. Theſ 4, 1, & 5, 20.

[t] Mathew 5, 6 Pſal. 143, 1.

wants are greater then our store. The Grace of God in
u Mat. 13, 31. the heart, is like a u graine of Mustard-seed, small to see to at the beginning, but being once placed and planted in the ploughed ground of a fruitfull heart, it encreaseth speedily, and spreadeth it selfe farre and neere. The Ma-
x Mat 25, 26 ster deliuering his Tallents to his Seruantes, x saith to them: *Occupy till I come, and not hide them in the Earth*. And
y 2 Tim. 1, 6. the Apostle exhorteth *Timothie*, y *To stirre vppe the gift in him, and to blow the Coales, least the Graces of God decay, as fire is apt to goe out being kindled in greene Wood*,

Touching the last Obiection z of hauing already good
z The fourth obiection answered. Prayers and good Homilies: I answere, as they are hated of God and men, that make dissention betweene Brethren, so such as magnifie Prayer to iustle out preaching, which ioyne hand in hand together, and walke as friends that are agreed, are indeed enemies to them both. Indeed we confesse the prayers of the Church are
a Mat. 21, 13 good, as it is written, a *My house shall be called the House of Prayer*; but these men little regard them, saue to serue their owne turne: for few of them make Conscience to bee present at the confession of sinnes or absolution of a sinner. Nay, if they stand at the Church doores, they scarse affoorde vs their presence to come in; and if they do, we must be deeply indebted to them for their company. Now, where they thinke to stop our mouths, and to choake vs with the Law, they crosse the high Ordinance of God, slander the good Lawes of Princes, and sinne against their owne soules, making the reading of Sermons and exhortations of equall dignity and preheminence with the liuely preaching of the worde. For first, no people vnder heauen should want (so farre as is possible) the preaching of the Gospell, it is the Commandement of God, it is his ordinance necessary for the planting and continuance of a Church, which cannot be said of the other, which also are appointed to giue place and holde their peace as an inferiour institution, when any is present to preach vnto the people. Againe, the

liuely

liuely preaching of the Pastor applyeth Doctrine & exhortation to the present circumstances and occasions of times, and budding of new sinnes, and broching of new Heresies, so that according to their manifold windings and turnings, it is ready to meete them, and to strike at the very heart and head of them.

Thirdly, there is great difference in gifts of interpretation, exhortation, zeale, vtterance, memory, mouing of affections, and such like, as the very *Heathen* haue in another case and kinde acknowledged. For when the people, after the reading of an Oration penned in the perswasible words of humane eloquence, greatly wondred, it was replyed; [l] Do you maruell hearing me read it? What affections would it haue wrought in you, if you had heard himselfe with liuely voyce vtter & pronounce it? As for godly and learned Homelies, we do not condemne them or contemne them in the famine and scarsity of teaching, we know a cup of colde Water is better then no drinke, and halfe a Lofe better then no Bread, yea [m] as *Salomon* saith, *The person that is full despiseth an Hony-combe, but vnto the hungry soule euery bitter thing is sweete:* yet is it no disgrace or disparagement vnto them to giue place to the preaching of the word, as a man may say the Peeres and Nobles of a kingdome are inferiour to the Prince without defacing of them, or that Siluer is baser then Gold without disgracing of it. Thus much in answere of the Obiections that are made against the preaching of the Gospell, beeing the ordinarie meanes which GOD hath left vnto vs to further our Saluation.

[l] *Cicer. de orato lib.* 2.

[m] Prou. 27,7.

Secondly, seeing we must vse good meanes to set forward Gods prouidence, see Gods mercy to his Church: his Decree is concluded, his prouidence is determined, all things are written in his Booke, yet he will vse men as his owne hand & instruments to do that which himselfe could worke alone, he will haue them as [n] Ioynt-workers and as fellow-helpers with him. This is a great honour and speciall prerogatiue, as the Apostle shew-

Vse 2.

[n] 1, Cor. 3,9. 2 Cor. 5. 20.

eth, *We together are Gods labourers, ye are Gods husbandrie, and Gods building.* And againe, *Wee are Ambassadours for Christ, as though God did beseech you through vs, we pray you in Christs stead to be reconciled to God.* It is a great honor and dignity to represent the person of an earthly Prince, whose breath is in his Nosthrils: but it is a greater priuiledge & preheminence to stand in the roome of God. They are greatly honoured that sit in his seat, whether in the Church, or in the common-wealth. This is a great comfort to all godly Magistrates, that beare on theyr shoulders the burthen of gouernement, of whome it is
o Psal. 82, 6. said o *I haue said ye are Gods, & ye all are the children of the most high,* to know that they bear the person of God, & that he vseth thē as his vicegerents. This is a singuler comfort also to all godly and painefull Preachers, whom the Lord vseth as his Stewards and Messengers, of whom he hath said, *He that heareth you, heareth me,* which ought to bee all-sufficient vnto vs, to make vs walke through good report and euill report, and ouer-stride all the discouragements and discontentments that the vnthankefull world throweth vpon vs.

Vse 3. Lastly, we learne to forsake no worke belonging to our calling, yet still to trust in God, and to relie vppon him, not to trust in the outward meanes. Our Sauiour
p Mat, 4, 7. Christ teacheth that p they tempt God & prouoke him to wrath, that refuse or neglect the ordinary means appointed for their life and preseruation. He that is sicke and neglecteth the ordinary meanes of Phisicke, he that is hungry and refuseth the ordinary meanes of feeding, or being in an high & dangerous place will not discend the common way but casteth himselfe downe, maketh a needlesse triall of Gods power, and so tempteth God. It is our part not to be ydle vpon his prouidence, but to vse profitable helpes for our safety and maintainance. Our endeuours and labours are required in his prouidence, who as he ordaineth the end, so hee appointeth the meanes leading and tending to the end. Now, when-

so-

ſoeuer God hath offered and affoorded an ordinarie meanes for our ſuccour and ſaluation, we are bound to vſe the ſame carefully, and not ſeeke redreſſe and remedy another way. This ſerueth to conuince all ſuch as waite vppon Vanities, and forſake their owne mercies; which ſay, cannot God ſaue vs without ſo much preaching? Hath he no other meanes to worke our conuerſion? Hath hee bound himſelfe to the Miniſtery of the Word? Indeede God hath not tyed himſelfe to this ordinance, hee can woorke our ſaluation by other wayes: but hee hath neceſſarily tyed vs vnto it, where hee hath ſent it vnto vs, and if we thinke to find it any other way, we ſhall toyle and trouble our ſelues in ſeeking, & ſhall not obtaine it. God nouriſhed his people with Quailes, fed them with *Manna*, and commaunded the Rocke to giue them water in the Wilderneſſe extraordinarily, but when hee had planted them in the Land of *Canaan*, and giuen them Corne and prouiſion to liue ordinarily, ¶ they muſt vſe thoſe helpes, or elſe periſh and famiſh for hunger. As he dealt with their bodies, ſo he dealeth with our ſouls. If we neglect ordinary means, we may not look for extraordinary. Moreouer, this ſerueth to cõdemne the practiſe of ſuch as reaſon, If we appointed to ſaluation, it ſhall neuer be taken from vs: whomſoeuer we oppreſſe, whatſoeuer we commit, howſoeuer we liue: This is to couet the end, but to neglect the means. We deſire ſaluatiõ, but we refuſe to walk in the way that God hath chalked out vnto vs. Such as neuer vſe the means, make it plain & manifeſt, they were neuer ordained to the end. VVherefore the Apoſtle ſaith, *Eph.* 1. 4. *GOD hath choſen vs that we ſhold be holy, & without blame, before him in loue.* Repentance, Faith, Sanctification are the meanes and the way: Saluation and eternal life are the iournies end. Al ſuch as God hath ordained vnto eternall life, he hath ordained them to vſe the meanes, to pray vnto him, to heare his Word, to receiue the Sacraments, to haue Fayth in Chriſt, to repent from dead workes, and heereby wee ſhall make our cle-

¶ Ioſh. 5, 12.

r 2. Pet. 1, 10. election r sure. The more wee encrease in the giftes of
s 2. Tim. 2, 19. God, the greater shall our assurance be. Thus much of the necessary vse of the meanes vsed by the people, to further Gods prouidence, and to come to the quiet possession of the Land of promise.

Verse 17. *I pray thee, let vs passe through thy Countrey.* Before we come to the consideration of the Reasons, let vs see what their request is of the *Edomites*, which were a people lying Southward, in respect of the Land of *Canaan*, toward the Desert of *Arabia*, and the dead Sea, and sprang of *Esau* as wee heard before. Now the *Israelites* were the Lordes owne people, the visible Church of
t 1 Tim. 3, 15 God vppon Earth, which is t the Foundation and piller
u Psal. 105. 15. of Truth, of whom hee saide, u *Touch not mine annointed, and doe my Prophets no harme*: yet see heere, how they are brought to so low an ebbe, as to aske a Licence, and to craue a Pasport and passage of their Enemies. We learne from hence, that the true Church is oftentimes brought so low, as to stand in need of the help, fauor, friendship, & good-will of strangers, that x liue out of the Church. God doth so farre make his seruants drinke of the Cuppe of affliction in the outward wants of earthly things, that they must craue the help of those that are their Enemies. This we see in *Abraham*, he had not a place to bury his dead out of his sight, but was constrained to craue it y of the *Hittites*: so *Iacob* & his Houshold were so sorely pressed with famine, that they came and bowed to the *Egiptians* for a piece of Bread. So *Dauid*, being in distresse in the Wilderneſse, was driuen to send to Churlish *Nabal*, to giue to him & his z whatsoeuer came to his hand. This misery of the poore Church a the Prophet confesseth *Lament.* 5. *We haue drunke our Water for Mony, and our own Wood is sold vnto vs: our Necks are vnder persecution, we are wearie and haue no rest: we haue giuen our hands to the Egiptians and to Ashur, to be satisfied with bread:* As if they should say, we are so oppressed by the *Chaldeans*, that we are compelled through necessity to craue releese of our grea-

Doct. 9.
x The Church destitute of helpe, is oftentimes driuen to craue succour of their enemies.
y Gen. 23, 2, 3 and 42. 1, 2, 6.
z 1 Sam. 25, 6, 7, 8.
a Lament. 5, 6

greatest Enemies. So [a] *Ester* a nursing Mother of the Church, begged her owne life, and the life of the people of God, at the handes of an Heathen King. Thus we see, that howsoeuer the faithfull be right heires of the world, & the iust owners of all thinges in Iesus Christ, yet somtimes for their necessary releefe in things of this life they stretch out their begging handes vnto their enemies, as *Lazarus* did. [a] Ester 7, 3.

The Reasons are, first, in respect of God, who will try the Faith & patience of his seruants, how they can beare outward afflictions, whether they will cleaue vnto him in their troubles, or not. It is his will and heauenly pleasure to try and prooue the obedience of his Seruants. Not that he getteth or gaineth any knowledge which he had not before, but by tryall of his owne giftes, to let vs see what is in our selues, who are ignorant of the hidden Coruers of our owne heartes. *Peter* supposed himselfe to be constant and couragious, till hee was brought into the field to be tryed, like the Fresh-water-Souldier that dreameth of victory before the battaile. *Abraham* then knew that he loued the Lord, indeede with all his hart, when he had sealed it vp with forsaking his Countrey & fathers House. And God commanded him to offer vp his Son to (*b*) proue his Fayth. So he humbled the *Israelites*, and made them hungry, to teach and to (*c*) prooue them, that he might do them good at the latter end. Reason 1.

[b] Gen. 22, 1. Heb. 11, 27.
[c] Deut 8, 16.

Secondly, in respect of their Enemies, he will also try them whether they will shew pitty or not. GOD hath made the needy and oppressed his Treasurers, and offereth those men Obiectes and occasions to open their bowels of compassion. If they shut their eyes and stop their eares from the cry of the poore that are in trouble; they are made without excuse, and themselues shall cry in the day of affliction, when they shall not be heard. Thus he tryed the heart of *Pharaoh*, when the Israelites (*d*) put vp a supplication vnto him, to let them goe three daies iourney into the Wildernesse to offer Sacrifice. Thus he tryed the rich Glutton, when he sent distressed *Lazarus* vn- Reason 2.

[d] Exod. 3, 18.

to

to his Gate, ſhewing what was the liberality of one, by the pouerty of another.

Reaſon 3. Thirdly, in reſpect of the Church of God, that ſhould acknowledge God to be the Authour of euery good gift, and ſhould flye vnto him in their miſeries, who hath the heartes of all men in his owne hand, to diſpoſe of them as ſeemeth good in his Diuine Wiſedome. Hee turned the hart of *Eſau* to fauour *Iacob*, who came againſt him with a band of Men. Let vs firſt of all come into the preſence of God, humbling our ſelues before him, confeſſing our ſinnes, acknowledging our vnworthines of the leaſt of his mercies, and praying him to turne the heartes of our Enemies to fauour vs, according to the promiſe of his owne mouth, who hath [c] ſaide, that *When the waies of a man pleaſe God, he will make euen his enemies to bee at peace with him.* Thus hauing reconciled our ſelues to God, let vs not doubt, but that hee which brought Water out of the hard Rocke, will mollifie the ſtony harts of our greateſt Aduerſaries, and make them Inſtrumentes of our greateſt good. This we ſee practiſed [f] by *Nehemiah*, who prayed vnto God to giue him fauour in the ſight of that Heathen King, and he obtained his requeſt.

c Pro. 16,7.

f Neh. 2, 4, 5.

Vſe 1. The Vſes remaine to be handled. Firſt, ſeeing it pleaſeth God to make his owne people to creep and crouch to his and their enemies, we ſee it is lawfull in our neceſſitous eſtate, to craue Almes and releeſe of our Enemies, and thoſe that hate vs to helpe vs for our needefull ſuſtentation. This condemneth the niceneſſe and ſcruple of thoſe that holde it vnlawfull to buy and ſell, to deale and Traffique with the enemies of the Church, or to be any way indebted or beholding vnto them. But as wee are commaunded to doe good to them that are without, and are Debters to all men that are our ovvne fleſh, and are enioyned to ſuccour them in their neceſſities, ſo farre as we doe not maintaine and helpe them againſt Chriſt: ſo it is fitting our profeſsion (when God denyeth other meanes) to aske releeſe and refreſhing

of

of them, otherwise wee tempt GOD in despising such meanes as he openeth vnto vs for our good. Let vs not disdaine, or refuse to take at the hands of men, but withall acknowledge it to come from God the chiefe Giuer, whosoeuer be the Instrument, as *Eliah* receiued meate of the Rauens, both morning and euening. g 1 King. 17, 6

Vse. 2.

Secondly, seeing this is the lot and portion of the people of God, let vs neuer promise any certainety or assurance of the things of this life: For as the h Kings daughter is saide to be all glorious within: so the comelinesse, Beauty, and happinesse of the Church, standeth not i in Meate nor Drinke, but in righteousnesse of life, peace of conscience, ioy in the Holy-Ghost, and in the louing countenance of the Lord toward his Seruantes. *For the thinges* k *that are seene are temporall, but the thinges which are not seene are eternall.* So *Salomon* sayth, l *Riches remaine not alwaies, nor the Crowne from Generation to Generation.* And againe, *Trauaile not much to be rich, but cease from thy wisedom: wilt thou cast thine eies vppon nothing? For Riches taketh her to her Winges as an Eagle, and flyeth into the Heauen.* And indeed this is the cause why men beare want and pouerty so impatiently, because they promise immortality vnto themselues, make an act of perpetuity, and wholly toyle and moyle for the mucke of this Worlde. They dreame sweetly of dwelling for euer vppon the earth, and make their Money and Riches the God of their refuge. If *Iob* had made Gold m his hope, and had saide to the Wedge of Gold, *Thou art my confidence*, hee could neuer haue spoken this in the patience of his Soule, *The Lord hath giuen, and the Lord hath taken away, blessed be the Name of the Lord.* Therefore the Apostle teacheth, that n if we haue foode and raiment, we ought therewith to bee content. For we brought nothing into the world, and it is certain, we can carry nothing out. Wherefore let vs often and seriously enter into the Meditation of the poore and lowe estate of the Church, driuen many times into a Corner, and constrained to seeke help of others; thereby to teach

h Psal. 45, 13.
i Rom. 14, 17.
k 2 Cor. 4, 18.
l Pro. 27, 24, & 23, 4, 5.
m Iob. 31, 24. and 1. 21.
n 1. Tim. 6, 7. 8

our

ourſelues the vncertainty and ſlippery ſtate of all humane things.

Vſe. 3. Laſtly, take this low eſtate patiently, whenſoeuer ſuch extremities do befall vs, as the lot that God hath apointed vs. *Let vs conſider that no tentation hath ouertaken vs,* o *but ſuch as appertaineth to man, and God is faithfull which will not ſuffer vs to be tempted aboue that we are able, but will euen giue the iſſue with the tentation that we may be able to beare it. Indeed euery affliction* p *for the preſent is greeuous, and not ioyous, but afterward it bringeth the quiet fruit of righteouſneſſe vnto them that are thereby exerciſed.* So then, wee muſt know that wee haue neede of patience, that after we haue done the will of God, we may receiue the promiſe. And without this heauenly grace, conſidering the preſent or eminent calamities of the Church, wee ſhall neuer be able to holde out our profeſſion vnto the end. We ſhall neuer apprehend the loue of God in our ſufferings, but be alwaies grudging, repining, and rebelling againſt the will of God. This made the Apoſtle to ſay, q *I haue learned in whatſoeuer eſtate I am, therewith to bee content.* Let vs not therefore in our neceſsities and calamities fret and fume, rage and be angry againſt God, but pray for this patience and the ſilence of the heart, which is much ſet by of God. For albeit the affliction wee endure be greeuous for the meaſure, manifold for the nũber, ſtrange for the manner, and long for the continuance; yet if wee put on the armor of a Chriſtian, it ſhall worke in vs experience of Gods mercy, and bring forth hope of a full deliuerance which maketh not aſhamed.

o 1 Cor, 10, 13

p Heb 12, 11 and 10, 36.

q Phil. 4, 11.

Verſe. 14. *Thus ſaith thy Brother Iſrael.* Hitherto, of the requeſt, ſent by *Moſes*, deliuered by the Embaſſadors, and conſented vnto by the whole Congregation: now we are to marke the reaſons vſed to ſtirre vp the heartes of the *Edomites*. The firſt is drawne from their neereneſſe of blood and Kindred in the fleſh, *We are your Brethren:* Now if we be Brethren, then helpe vs: *But wee are Brethren*; therefore helpe vs. The word (*Brother*) is taken in Scrip-

scripture sundry waies. First, for such as are Brethren by birth, as *Cain* & *Abel*, *Iacob* & *Esau*. Secondly, by affinity, which come of one family, as branches of one root, and streams issuing out of one Fountaine, [f] so *Abraham* & *Lot* were Brethren, and the Kinsmen of Christ [e] are called his brethren. Thirdly by Country and Nation, [u] thus all the *Iewes* are called Brethren one to another. *Deut.* 17, 15. *Rom.* 9, 1. Fourthly, by profession, thus all Christians are accounted Brethren being of the same Religion and profession. Now in this place it is taken in the second sence, for such as were of the same kindred and stocke, as if they should say, *Wee are all the seede of Abraham, wee haue Abraham and Izaac to our father.* Thus we see they alledge their aliance and Communion of the same blood, discending long ago by many Generations from one father. Obserue heer, first of all the maner of their reasoning, *If we be Brethren of one kindred, deny vs not this fauour, but suffer vs to passe.* Where wee see the strength of this reason, how that to perswade some kindnes, they plead some kindred, and beseech them by the amiable name of a Brother. From hence we learne, [x] that the consideration of our neereneſſe, and coniunction of blood, must vrge and enforce from vs all duties of loue and brotherly kindneſſe. Howsoeuer, we are to do good to all, yet our Communion in blood should be a forcible meanes to moue vs to all duties of humanity. This moued *Abraham* to take away the heat of contention kindled betweene his Heard-men and the heard-men of *Lot*, [y] *Let not vs I pray thee strine, for we are Brethren.* The like reason we see pressed by *Moses* to the [z] *Israelites* striuing together to the dishonour of God, to the slander of their profession, and to the opening of the mouths of the Enemies, *Sirs, ye are Brethren, why then do ye wrong one to another?* This consideration was so strong, that it preuailed with *Laban* toward *Iacob*, saying, (a) *Though thou bee my Brother, shouldst thou therefore serue me for naught? I will giue thee wages.* So *Dauid* vppon this ground expecteth kind-

[f] Gen. 13, 8.
[e] Math 12.
[u] Deut. 17, 15 Rom. 9, 1.

[x] *Doct.* 10. The consideration of our communion one with another, must draw vs to the duties of loue one to another.

[y] Gen. 13, 8.
[z] Exod 2 13. and Act. 7, 26

[a] Gen. 29, 15.

[c] *Hieronym. in Heluid.*

kindneſſe, and reprooueth the Tribe of *Iudah* for theyr negligence in bringing him to his houſe, (*b*) *Ye are my Brethren, my bones and my fleſh are ye; wherefore then are ye the laſt that bring the King againe?* All which examples ſhewe the euident truth of this Doctrine, that the conſideration of our neereneſſe of blood one to another, ought ſtrongly to draw vs to all kindneſſe and curteſie one toward another, and to bee beneficiall to men, becauſe they are men, as the Apoſtle directly concludeth, 1. *Iohn* 3, 16.

b 2 Sam. 19. 11, 12.

Reaſon 1. The Reaſons follow. Firſt, the communion and fellowſhip of the ſame Nature ought to mooue vs to bee bountifull and beneficiall vnto men, becauſe wee muſt do to others, as we wiſh and would that others ſhould do vnto vs. Let vs put the caſe, and ſuppoſe we were in diſtreſſe, would we not be glad to receiue good at the hands of others, and would we not thinke it a dutie belonging vnto thē as men, to releeue & ſuccor vs as men? Euen ſo ought we in the like caſe to do & deal with thē, according to the rule of the Law, & the exhortation of Chriſt, (*d*) *Whatſoeuer ye would that men ſhould do vnto you, do ye euen the ſame vnto them, for this is the law and the Prophets.*

d Mat. 7, 11.

Reaſon 2. Secondly, the Fleſh of one, is as the Fleſh of another, all the world was made of one Fleſh, ſo that we are as it were parts and members one of another. We ſee in the members of our body, how one is helpefull and ſeruiceable vnto another; when one is pained, the reſt are troubled; when one is honoured, the reſt reioyce. So ſhould it bee in the generall Communion and coniunction of mankind. This is that which the *Iſraelites* affirme, beeing oppreſſed and ouer-burdened by their *Brethren. Our fleſh is as the fleſh of our brethren, and our ſonnes as their ſonnes*: and therefore in this conſideration, they looked for the duties of kindneſſe and fruits of humanity to come from them.

e Nehem. 5, 5.

Vſe 1. The Vſe of this Doctrine, is firſt of all, to reprooue thoſe that breake theſe bands, and caſt theſe cords from them

them, wherewith the Lord hath tyed vs one to another. For where many times shal you find lesse familiarity and friendship one with another, then among those that are most neerely linked and alied one to another? Their often iarres and deadly dissensions, proclaime to their open shame, that they are voyde not onely of true piety, but of al due humanity. What a reproch is it, yea, what a blot and blemish, that the Husband setteth himselfe against the Wife, and the Wife against the Husband: the Father falleth out with the Sonne, and the Sonne with the Father: the Mother cannot liue peaceably with the daughter, nor the Daughter with the Mother: the Mother in Lawe with the Daughter in Law; nor the Daughter in Law with the Mother in Law; and that the loue of Bretheren and Sisters is so geason among vs? Great is the force and strength of Nature, in all such as are not wholly without Naturall affections, as we see in *Dauid*, albeit he had a Godlesse and vngratious Childe, aspiring in the Pride of his heart, vsurping to the Kingdome, and driuing his Father out of *Hierusalem*; yet when he was slaine in the battell, the King was mooued and mourned, saying; *O my Sonne Absalom, my Sonne, my Sonne Absalom, would God I had died for thee. O Absalom, my Sonne, my Sonne.* 2. *Sam.* 18. 33. The like wee see in the true Mother to her Childe, whose bowels [e] yearned within her, when *Salomon* called for a Sworde to diuide it. The like force of loue could not bee dissembled in *Ioseph* toward his bretheren, but [f] hee turned from them, and his heart melted toward them. Yea, cruell *Esau*, when he saw his Brother afarre off, though he had threatned to kill him, yet hee ranne to meet him and imbraced him, he kissed him, and wept vpon him. And yet we now see by lamentable experience, that euery toy and trifle maketh debate, not onely betweene deerest Friendes, but betweene neerest Kinsfolkes, that they can neuer be reconciled. And as no band knitteth faster, nor bindeth closer then this, while loue and liking lasteth: so no contention is so bitter,

[e] 1. King. 3, 26

[f] Gen. 45, 1, 2. and 33, 4.

ter, no hatred ſo deadly, as that of Bretheren and others that are neare in bloud, when the knot is broken & diſſolued. The tender Glaſſe, when it is once broken, will neuer be ſet together againe. No water prooueth ſo exceeding cold, as that which was once heated exceeding hot. So no hatred prooueth like to the hatred of Bretheren, which are often found mercileſse one toward another, and ſuch as can neuer be appeaſed, as we ſee in the malice of *Cain* toward *Abel*. This is it that *Salomon* pointeth out in the *Prouerbs*, g *A Brother offended, is harder to winne then a ſtrong Cittie, and their contentions are as a barre of a Caſtle*. For as they loued moſt entirely and deerely before, ſo when once they growe Enemies, they hate one another moſt extreamely, whoſe hearts are as ſtony wals that cannot bee pierced, and as Barres of Iron that cannot be broken. Now as the Prophet teacheth, *That it is a good and comelie thing* h *for Brethren to dwell together in vnity*: So it is a noyſome and vnnaturall thing to behold greateſt enuy and moſt mortall malice, where the greateſt & neareſt bandes of Kindred ſhould knit together.

g Pro. 18, 19.

h Pſal. 133, 1.

Secondly, ſeeing the Meditation of deſcending from one roote, hauing the ſame fore-fathers, and beeing of the ſame kindred in the fleſh, ſhould glew together the ſeuerall partes of Mankinde: how much more is it required of thoſe that ſpiritually are knit together in the profeſsion of the ſame Faith, to loue and helpe one another, that haue one God to be their Father, one Church to be theyr Mother, one Chriſt to be their elder Brother, one Heauen to be their hope, and one Faith to be their aſſurance: Theſe conſiderations are of far greater might & moment, then all bandes of other ſocieties, which begin in the fleſh, and end in Death. Wherefore the Apoſtle handleth this at large, *Epheſians* 4. *Endeuour to keepe* i *the Vnity of the Spirit in the bond of peace: there is one body and one Spirite, euen as ye are called in one hope of your vocation, There is one Lord, one Faith, one Baptiſme, one* GOD *and Father of all, which is aboue all, and through all, and in you all.* To this purpoſe

i Ephe. 4, 3, 4, 5, 6.

pose Christ our Sauiour teacheth, that there is a neerer coniunction betweene himselfe and the faithfull, as also betweene the Faithfull among themselues, then between Bretheren and Kinsfolkes in the flesh. For when some of his hearers saide: *Behold, thy Mother and thy Brethren stand without, desiring to speak with thee:* he answered and sayd to him that told him: [k] *Who is my Mother? and who are my bretheren? And he stretched forth his hand toward his Disciples, and saide, Behold my Mother and my Bretheren: for whosoeuer shall doe my Fathers will which is in heauen, the same is my Brother, and Sister, and Mother.*

[k] Math. 12,47, 48, 49, 50.

Lastly, seeing all mankinde owe Duties of humanity one to another, there is no man in the world, but we are after a sort charged with him, to affect him as a Brother, to account him as a Friend, to help him as a Neighbour, and to loue him as he is a man. Albeit he be neuer so far remooued from vs, albeit we neuer saw him, albeit wee know him not in the flesh, yet wee are appointed as his Keeper and Gardian, to doe him good all the daies of his life, [l] defending him from wronges, garding him fró Enemies, and sauing him from dangers. It was a prophane voyce, of [m] a prophane man, who beeing asked where his Brother was, aunswered, I cannot tell: *Am I my Brothers Keeper?* Therefore our Sauiour, in the Parable of [n] him that fell among Theeues teacheth, that euery man is to be called and accounted our Neighbour. It is not for any to aduance and lift vp himselfe aboue his bretheren in disdaine or pride of heart, be hee neuer so high & great in the World, but to acknowledge from whence he came, and in that respect to make himselfe equal with them of the lowest sort.

[l] Esai 50, 7.

[m] Gen. 4,9.

[n] Luk. 10,37. Rom. 13,8,9.

Thy Brother Israel. Hitherto wee haue spoken of the strength of the Reason, and considered the wordes not simply in themselues, but as they are referred to the point they argue; that is, to perswade their passage. Now we will weigh them as they stand by themselues: They declare in their plea, that there is a coniunction between

Doct. 11. ○ Among mā-kind is a certaine Brotherhood & common Kindred.

them in the flesh. The Doctrine from hence arising is this, ○ Among Kinsfolkes, & generally among all mankind, is a certaine brotherhood, acquaintance, familiarity, and vnion one toward another. True it is, there is not fleshly kindred immediately among all men, to make them so neere of blood, as to call one another Kinsmen, and to descend of the same line and linage: but there is a certaine common Kindred in generall, to ioyne and bind vs one to another. So then, all mankind, though seated and placed farre one from another, by large and many Countries, & distinguished by seuerall languages, Rites, Lawes, Religions, and Customes, are one bloude, one flesh: yea, all as Bretheren issuing out of one Fountaine, and hewen out of one Rocke. Euery one is of kinne to euery man, whether *Iew*, or *Grecian*, *Turke*, *Barbarian*, *Scythian*, *French*, *Spanish*, *Italian*, *German*, &c. This appeareth in many places of the word of God. Thus *Ahab* calleth *Benhadad*, ᵖ King of *Aram* his Brother; that is, his Friend. So Christ compriseth euery man vnder the Name and Title of a Neighbour. This also the Heathen knew and acknowledged well enough, as the Apostle testifieth, *Act.* 17, 26. *God hath made of one bloude all mankind, to dwell on all the face of the Earth, and hath assigned the seasons which were ordained before, and the boundes of their habitation*, declaring hereby, that there is an vnion and coniunction among all mankind.

ᵖ 1. King. 20, 32, 33.

Reason 1. The Reasons are these. First, wee had all one beginning from God, who is the Creator & Maker of al things visible and inuisible, and therefore he being the efficient cause of all, there must be some dependance vpon him, & some fellowship among the workes of his handes. This the Heathen confessed, as the Apostle alledgeth out of their owne Poet, *Act.* 17. *We* ᵠ *are the Generation of GOD.* He is the Creator, we are the workes of his hands: he is our Father, we are his Children; and consequently, Bretheren one to another.

ᵠ Act. 17, 29.

Reason 2. Secondly, as wee had one beginning, so wee all were made

made of one mould and matter, being framed of the Clay and Dust of the Earth, which the Lord tempered and fashioned to make man, as appeareth in the History of the Creation. So then, the matter of all mankind is remembred vnto vs to be the earth. This *Moses* teacheth, *Gen.* 2. *and* 3. *The Lord made Man of the dust of the Earth, and breathed into his face the breath of life.* And againe, *In the sweate of thy Browes thou shalt eate thy Bread, vntill thou returne to the Earth, from whence thou wast taken; for Dust thou art, and to Dust thou shalt returne.* Hereunto the Apostle accordeth, 1. *Cor.* 15. 47. *The first Man is of the Earth, earthlie.* Thus the most Noble and notable Creature, of a wonderfull frame & composition, representing in it the glory of the World, was made of the most base matter, and lowest element, as it were the Dregges and Lees of the Vniuersall. [t] Gen. 2, 7, & 3, 19.

Thirdly, touching the forme of mans Creation, they are all made in the Image, according to the similitude of God, which is a certaine band of Nature to knit vs together. There is one Image and likenesse of God that shineth in all men, which wee must regard and reuerence, whersoeuer we find it. This is it which *Moses* sets down *Genesis* 9. 5. *At the hand of a Mans Brother will I require the life of Man, for in the Image of God did he make Man.* Seeing therefore we were created of one Maker, consist of one matter, and beare vppon vs one forme (as it were) stamped with the Image of God, we must know there is one common Nature among all men, descended of the race of *Adam*, partaking of one and the same flesh, making a generall vnion among mankind, & working a certaine fraternity and Brother-hood, that we may cleerely see & behold as in a Glasse, our owne flesh and bones in other mens persons. Reason 3.

The Vses remaine to bee set downe. First of all, seeing there is a certaine vnion and communion of mankind together, it serueth to condemne the sundry Sectes of Monkes, Fryers, Hermits, and all Cloister-men, that liue *Vse.* 1.

apart by themselues, in Woods and Desert places, and seperate themselues from others, as if they were borne for themselues alone, and not to doe good to others. These liue as in another World, members of no society, partes of no body, Limbes of no family, of no Church, of no Common-wealth. Euery man must bring some good, not onely to himselfe, but also to others, and chuse some honest and lawfull calling. When a man is out of his proper lawfull calling, it is as if a member were put out of ioynt, or a part of the building were thrust out of order. So then that life, which is the forsaking of humane society, is neyther comfortable for themselues, nor profitable for the Church, nor commendable for the family, nor warrantable by the Word, doing good neyther to themselues nor to any other. This the Apostle reproueth to the *Hebrewes*: [t] *Let vs consider one another, to prouoke vnto loue and to good workes, Not forsaking the fellowship that wee haue among our selues as the manner of some is: but let vs exhort one another, and that so much the more, because yee see that the day draweth neare.*

[t] Heb. 10, 24, 25.

Vse 2. Secondly, seeing all men are Bretheren by the bond of Nature and Nations, it followeth from hence, that it is a singular and speciall mercy that Grace is offered to some more then to othersome, that one Nation or Kingdome is preferred before another, that one place or person is respected aboue another, beeing by byrth like and equall, and seeing there is no difference betweene man and man by Nature. It commeth not of our selues, that the Gospell of the Kingdome, and Word of saluation is offered vnto vs, there is no dignity in vs aboue our Bretheren. This *Moses* bringeth the Israelites to consider, [u] *Thou entrest not to inherit their Land for thy righteousnesse, or for thy vpright heart. Esau* and *Iacob* were Bretheren, borne of the same Parents at the same time, yet one was receiued, and the other forsaken. So the Apostle to the same purpose speaketh, *Galathians* 3. 28. *There is neither Iew nor Gracian: there is neither bond nor free: there is neither Male nor Female:*

[u] Deut. 9. 5.

Female: for ye are all one in Christ Iesus. This therefore must teach vs to acknowledge our owne vnworthinesse, and to magnifie the mercy of God toward vs aboue all things in the world.

Thirdly, seeing all men, howsoeuer differing in condition of calling or manner of life, are Bretheren: we are bound to doe good to all men, to be Seruants one to another in loue, to helpe and succour each other in time of neede, [x] as the *Samaritan* did him that fell among theeus, and [y] as the Barbarous Nations did the Apostle. True it is, the neerer GOD bringeth men together, and the streighter bands of Kindred, Acquaintance, society, and Neighbour-hood, he trieth vs withall, the more prompt and ready wee ought to bee to doe seruice one to another. But seeing he hath set a kind of Brother-hood amongal, we must loue one another, and bee kind harted to all our flesh, otherwise we bid battel to God, and are at defiance with Nature it selfe. Notwithstanding, if we consider the common Trade and practise of the World, we shall see an open conspiracy to do contrary to the wil of GOD, and the secret instinct of Nature it selfe. For where is this imployment of our selues to the good one of another? Do we not see among Brethren many times such diuisions, as euery one shifteth for himselfe, and shrinketh from another; drawing still to themselues without respect of reason, without care of honesty, and without signe of pitty or compassion? So that the wolues are not at such variãce, [z] neither do the lions or Leopards pursue one another as these men doe. But man from man is in daily daunger. (*a*) A storme threatneth before it ryseth: a building cracketh, before it falleth: a fire smoaketh, before it flameth: euen the Dogge barketh, before he byteth: but mankinde hurteth suddainely, they are felt oftentimes before they are seene, they strike before they warne, hauing the shape of men, but the minde of Beastes. This made *Salomon* to giue out this counsell, *Prouerbs* 27. 10. *Thine owne Friend and thy Fathers Friend for-*

Vse 3.

[x] Luk. 18, 33.
[y] Act. 28, 2.

[z] *Iuuenal. satyr.* 15. *lib.* 5.

[a] *Senec. epist.* 104.

ſake thou not, and enter not into thy Brothers Houſe in the day of thy calamitie: a Neighbour neere, is better then a Brother farre off. Where he ſheweth, that ſound and ſincere loue betweene Bretheren is rare, and the kindneſſe of Kinsfolks tryed to be no better then vnkindneſſe, eſpecially in the day of aduerſity. Therefore he aduiſeth, that we go not to our aliance and Kindred in our afflictions, to craue their helpe, and require theyr ſuccour, in as much as the Bretheren of the poore man for the moſt part hate him, & are ſoone weary of him. Nature is oftentimes without good-will, but friendſhip is neuer without good-will. Naturall men may prooue to be vnnaturall, but a friend which is as thine owne Soule, cannot; and therefore ordinarily will ſooner helpe his friend, then a Brother will his owne Brother, albeit the Sonne of his owne Mother. If ſo little loue be among Bretheren, no maruaile if leſſer be among the reſt of mankinde, where leſſer bandes are to hold them together. What maruaile therefore is it, that Neighbours ſo ſeldome liue as Bretheren, and generally men with men: ſeeing ſuch as are Children of the ſame Father ſhew no more friendſhip one to another then wilde Beaſtes. But wee, who beſides the common coniunction of man with man, haue learned Chriſt, haue all one Father, who hath called vs to the knowledge of his Name, and to the inheritance of his Kingdome in Chriſt, by the meanes of one Fayth, which is confirmed both by one Baptiſme, being a Badge of our engrafting into the Body of our Lord Ieſus Chriſt, and by his laſt Supper, beeing a Seale of our perpetuall nouriſhment from him: we (I ſay) muſt practiſe better thinges, and
[d] Rom. 12, 18 ſeeke (if it be poſſible) to haue peace (*d*) with all men, hauing this double communion both in the fleſh and in the Spirite to follow after loue. Heereby ſhall all men know
[e] Iohn. 13, 35. & 1. Ioh 3, 14 [e] that we are the Diſciples of Chriſt, if we loue one another: and heereby we ſhall know, that we are tranſlated from Death to life, if we loue the Bretheren. VVee muſt not liue as Wolues and Tigers, by rauin and ſpoile,

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we must not oppresse one another, [e] for God is an auenger of all such thinges. This is it that *Moses* teacheth, *Deut.* 23. 7. *Thou shalt not abhorre an Edomite, for he is thy Brother: neither shalt thou abhorre an Ægiptian, because thou wast a Stranger in his Land.* Thus the people of Israel complaine against the rich, and cry out vpon the vnequall and iniurious dealing of their Bretheren, vpon this ground; [g] because their flesh was as the flesh of their Bretheren, the Sons and Daughters of the poore, as the Sons & daughters of the rich.

[e] 1 Thes. 4, 6.

[f] Deut. 23, 7.

[g] Neh 5, 5.

Vse 4. Lastly, this serueth to reproue & conuince three sorts of men. First, it condemneth all railing at, and reuiling one of another, all words of reproch & contumely, as if they were our Slaues and villaines, which practise Christ reprooueth. *Mat.* 5, 22. Secondly, it meeteth with such as delight in contentions, as the Begger doeth his sores, and nourishing dissention in the Church or Common-wealth, contrary to the amiable name of Brethren that ought to be acknowledged among vs. All contention is bitter and irkesome, but especially that which is betweene Brethren. All warre is lamentable, but especially ciuill warre, where Brother is deuided against Brother, and sometimes the sonne against the Father. This victory should not be sounded with triumph, but passed ouer with silence. Therefore the *Roman* Captaines, after a ciuill warre, [h] neuer triumphed when they returned victors, as we see in *Cinna* and *Cæsar*, in *Silla* and *Marius*. So among al quarrels and Controuersies, those among Brethren are most vnnaturall. Wherefore, the Apostle *Paule* saith, [i] *I beseech you Brethren, marke them diligently which cause diuision and offences, contrary to the doctrine which ye haue learned, and auoid them.* So the Apostle *Iames* teacheth, [k] *If ye haue bitter enuying and strife in your heartes, reioyce not, neither be Lyars against the truth, This wisedome discendeth not from aboue, but is earthly, sensuall, and diuelish, For where enuying and strift is, there is sedition, and all maner of euill workes.* Wherefore let vs learne to cut off all occa-

[h] *Valer. maxi. lib. 1. cap. 3.*

[i] Rom. 16, 17

[k] Iam. 3, 14, 15 16.

sions

sions of contentions, euen from them that seeke occasions. Thirdly, this reproueth all vnmercifull dealing towardes those that are in necessity, such as was in the Priest and Leuite toward him that fell into the hand of Theeues and was wounded. When we see a poore man or woman destitute of daily food, in misery and want of this worlds good, we must thus thinke with our selues, This man or this woman is my flesh, my brother, my Sister, as good by Nature and in creation, as my selfe, hauing the same maker, and made of the same matter, and bearing the same Image of God as well as my selfe. It is onely Gods goodnesse toward me, that I possesse those things which hee wanteth; the same Lord requireth of me to my vtmost power to releeue and helpe him. This is taught by [k] *Moses. Deut. 15. Thou shalt not harden thine heart, nor shut thine hand from thine poore Brother.* Let it not grieue vs to giue and forgiue. Let vs haue a compassionate heart, a pittifull eye, a liberall hand. Remember it is an easie thing with God to bring thee into as low as ebbe, though thou be now afloat, as we see it hath fallen out to many great kings and mighty Monarchs. This is that charge which the propheth giueth, (*l*) *Is not this the fasting that I haue chosen, to deale thy Bread to the hungrie, and that thou bring the poore that wander vnto thine house, when thou seest the naked that thou couer him, and hide not thy selfe from thine owne flesh?* Let this consideration moone vs to loue all men vnder heauen, and to shewe the fruites of mercy vnto them in distresse, [m] as the *Samaritan* did to the poor wounded man, *Luke* 10, 33. Let vs pray for the conuersion of *Iewes* and *Gentiles*, as *Stephen* did for his Enemies.

[k] Deut. 15, 7.

[l] Esai. 58, 7.

[m] Luk. 18, 33.

Verse 15. *Thou knowest our trouble, how our Fathers went downe into Egipt, therefore I pray thee let vs passe.* This is the second reason before remembred, drawne from the wofull experience of many miseries, which they haue had in *Egipt* and out of *Egipt*. Heere we see, they alledge the afflictions endured in *Egipt*, to stirre vp the *Edomites* to

pitty.

pitty, and to giue them quiet passage: This reason is thus contriued, If we haue suffered many sorrowes and afflictions, and bin euilly intreated in *Egipt*, then pittie our poore condition, and deliuer vs out of our distresse: But we haue al suffred many sorrows and afflictions &c. Therefore pitty vs & giue vs passage. Mark heere [n] the force and strength of the reason: Hee perswadeth them to graunt them free passage, mooued with this consideration, that the miseries of the Church haue beene many, and as yet they sawe no end of them. They were bound by all good meanes to procure their peace, and seeke a blessed end of their present sorrowes, that entering into the Land they might sit [o] vnder their Vines & Fig-trees, and reason of the waies and word of the Lord without feare. Now the want of this liberty and freedome to serue the Lord, and the distressed estate of the oppressed Church, is made a motiue to mercy in these *Edomites* to redresse their troubles, and so the *Israelites* might haue bin eased, and themselues no way burdened. From hence wee learne that the wants and miseries of the Church should mooue the hearts of others to pittie them, and to procure according to their power the Remedy thereof. Whensoeuer we see the people of God in affliction, if there be any consolation in Christ, if any comfort of Loue, if any fellowship of the Spirit, if any compassion and mercy, we must bee touched inwardlie euen to the quicke, and put too our helping hand to end their calamities as we are able. This hath beene put in practise from time to time by the holy seruantes of the Lord. [p] When *Nehemiah* heard that the people returned from captiuity were still in great misery, *Hierusalem* troden downe, the gares burnt with Fire, he sat downe and wept; hee mourned, fasted, and prayed before the God of heauen for the redresse of those euilles, and for a blessing vpon his holy endeuours. The like affection we see in *Mordecai* and *Ester*: [q] when *Mordecai* sawe what euill was concluded against the Church, and that a commissi-

[n] The strength of the reason.

[o] Mich. 4, 4.

Doct. 12. The miseries of the church should moue others to pitty them.

[p] Neh. 1, 3 4.

[q] Ester 4, 8, 16

miſsion was ſued out at *Shuſhan* to deſtroy and maſſacre the people of God in one day, he rent his cloathes and put on ſack-cloth, hee goeth to *Eſter*, hee chargeth her that ſhe ſhould go on to the King, and make petition & ſupplication before him for her people. She vndertaketh the cauſe of the Church with the hazard of her life, ſhee relyeth vpon the al-giuing prouidence of God; ſaying, If I periſh, I periſh, I will go in to the King, albeit it be not according to the Law. So the [r] Prophet teacheth, *Pſal.* 80. where hee complaineth that God had giuen them breade of teares, and fedde them with teares to drinke in great meaſure, *Thou haſt made vs a reproch to our Enemies, thou haſt brought a Vine out of Ægipt, thou haſt caſt out the Heathen, and planted it, yet the Wilde Boare deuoureth it, the Beaſtes of the fielde eate it vp*: Vpon this conſideration hee ſheweth his affection, and oftentimes doubleth it: *Returne we beſeech thee, O God of Hoaſtes, looke downe from Heauen, and viſit this Vine*. The like care of redreſsing the diſtreſſed condition of the church appeareth in *Habacuc*; for when God reueiled vnto him, that for the wickednes and iniquity, the ſtrife and contention of the people, he wold puniſh & viſit them by the *Chaldeans*, a Nation worſer then themſelues, [ſ] it conſtrained the Prophet to break out into an earneſt Prayer, *When I heard thy voice, I trembled and was afraide, Lord in wrath, and in the middeſt of Iudgement remember mercie.* What ſhould I adde more? The Booke of *Lamentations* ſheweth, [t] that the horrible deſolation of the Church did draw vp whole Buckets of Water, and Fountaines of teares from the Prophet, euen bowels of compaſsion and moſt earneſt Prayer to God for the deliuery of his people, being moued with a ſenſible feeling of the Churches diſtreſſes. Al which things teach vs, that the conſideration of the diſtreſſed conditiō of the church, is a forcible reaſon to quicken this practiſe, & kindle the affection of the other partes to pitty them.

[r] Pſal. 80. 5.

[ſ] Haba. 1, 3, 6, and 3, 2.

[t] Lament cha. 1, and 2. & 3.

Reaſon 1. And although this Meditation alone, bee ſufficient to enforce this affection of compaſsion, yet may it be more earneſtly conſidered, and deepely enforced by ſundry rea-

reasons. For first, nothing ought to bee more precious and deare vnto vs, then to see the flourishing estate of the Church: nothing ought to goe nearer to our hearts, and to make our eyes a Fountaine of teares to weepe day and night, then to behold the decayings and desolations of *Sion*. This appeareth euidently vnto vs, *Psalme*. 137. Where the Prophet layeth downe the miserable estate of the Church vnder the [u] *Babilonians*, & the affliction of the Church conceiued vpon that distresse, *Wee sate downe and wept when we remembred Sion, we hanged our Harpes vppon the Willowes in the middest thereof, If I forget thee O Ierusalem, let my right hand forget to play, If I doe not remember thee, let my tongue cleaue to the roose of my mouth, yea if I preferre not Ierusalem before my chiefe ioy.* Wherein ariseth this reason, that howsoeuer many thinges are ministred to comfort the people of God, as Fauour, Friendes, Honour, Glory, Pleasure, and Prosperity, yet aboue all other ioy, the peaceable and prosperous estate of the Church affecteth them, as that which sticketh nearest, and cleaueth closest vnto them, at the sight whereof [x] the Angels take occasion to wonder at the mercies of God. Contrarywise, the troubles and tumults raysed against the Church, beginning to preuaile against it, and threatning to make hauocke of it, haue caused the greatest sorrow of all other incident to the Sons of men.

[u] Psal. 137, 1, 2, 5.

[x] 1. Pet. 1, 12.

VVe see a woorthy and memorable example of this in the Wife of *Phinehas*, when the *Philistims* preuailed ouer the people of God, many sorrowes fell vppon her, one in the necke of another; the taking of the Arke, the fall of her Father, the death of her Husband, the slaughter of her Brother, the ouerthrow of the hoast, the triumph of the Enemy: yet aboue all (as if the rest were nothing) the report of taking the Arke, was as a Sword to pierce through her Soule, and suffered her not [y] to receiue any comfort in her trauaile, but she named her Child *Icabod*, that is, no glory, saying; *The glorie is departed from Israel, because the Arke of God was taken, and because of her Father in*

[y] 1. Sam. 4, 19 21, 22.

Law

law and her husband: She said againe, *For the Arke of God is taken.* Whereby we see, that howsoeuer we feele nothing but worldly losses, being men of this world, whose portion is in this life, and are acquainted with nothing but worldly sorrowes which cause death, chusing rather to leaue Christ rather then to loose our commodities, to sell our Birth-right, then to want our pottage, like prophane *Esau*, or the Swinish *Gadarens*: yet shee sealeth vp her sorrow in the name of her sonne, and repeateth the departure of the glory from *Israel*, as that which most of all doubled and increased her affliction. If then, al things in this life are not to be compared and matched with the prosperous proceeding and encrease of the Church in spirituall things; if no earthly losse of things neerest and deerest vnto them, do so farre enter into them as the calamities and ruines of the church; maruell not if the wants thereof go neere vnto the Chur ch, and stirre them vp to labour the redresse thereof in their best Meditations.

Reason 2. Secondly, the distresses of the Church sets open a wide doore to faithlesse and prophane men, to insult contumeliously, and to triumph vain-gloriously ouer the church, as though GOD had forsaken them, and left them as a prey in the Iawes of the enemy, whereby the truth is slandered, and the name of God which ought to be precious vnto vs is blasphemed. This appeareth, *Psal.* 79, when the *Heathen* rushed into the inheritance of God, defiled the Temple, and made *Hierusalem* an heape of stones, [z] *That they were a reproach to their neighboure, euen a scorne and derision to them that were round about them*: The Prophet expressing his affection saith, *Lord, how long wilt thou be angry, for euer? Shall thy iealousie burne like fire?* And then he addeth this as a reason: *Wherefore should the Heathen say, where is their God? Let him be knowne among the Heathen in our sight by the vengeance of the blood of thy seruants that is shed.* So then, as on the one side the flourishing estate of the Church is that which giueth inward ioy and true comfort of heart aboue all other things to Gods seruãts, and

[z] Psal. 79, 1, 4, 5, 8, 10.

and on the other side the distresses of the Church do set open a doore to faithlesse and rebellious men to take aduantage to reioyce ouer the Church, and in the spirit of *Ismaell* to scoffe at it with taunts more bitter then gall & Worme-wood: it followeth, that the troubles thereof must draw vs to pitty, moue vs to prayer, and incite vs to vse all good meanes to redresse them.

The Vses follow. First, seeing the sight and feeling of the afflictions and desolations of the Church must stirre vp our affections to shew pitty and compassion, then we must be grieued for the troubles of the Church as Fellow-members of the same body. Can that be a true and liuely member, that is not any way touched with a fellow-feeling of the rest of the members? The Apostle teacheth (a) *That the members should haue the same care one for another, therefore if one member suffer, all suffer with it: if one member bee had in honour, all the members reioyce with it.* Would we then know, whether we haue Christ for our head coupling vs together, whether we be members of Christ, and haue him dwelling in vs by faith, and whether we be made bone of his bone, and flesh of his flesh, without which we haue no saluation? we must examine our hearts by this note that is found in all the members of the body one toward another. If any member be hurt or endangered, the rest are ready to helpe, euery one according to his office; the foot runneth for it, the eie looketh vpon it, the hand stretcheth out it selfe for the good thereof. If it be so with vs in the dangers and desolations of the Church, we haue comfort in our owne harts, we carry a witnesse about vs that we are liuely members of Christ. But if we haue no feeling, no compassion, no pitty toward them that suffer for Christes sake, wee are dead and rotten members, we want life and quickning in Christ, we cannot assure our selues, that as yet we are engrafted into his body. Therefore the Apostle sayth, (b) *Beare you one anothers burden, and so fulfill the Lawe of Christ.* (c) Againe, *who is weake, and I am not weake? who is*

Vse 1.

a 1 Cor. 12, 25, 26, 12. Rom. 12, 4, 5.

b Gal. 6, 2.

c 2 Cor, 11, 29.

Rom. 12, 15 16. *is offended, and I burne not?* And in another place, [c] *Bee of like affection one to another, reioyce with them that reioyce, and weepe with that weepe.* Heereunto the Apoſtle accordeth [d] Heb. 13, 3. in the Epiſtle to the *Hebrewes,* [d] *Remember them that are in bonds, as though ye were bound with them: and them that are in affliction, as if we were alſo afflicted in the body:* teaching vs heereby, that their condition muſt be as our owne condition, and their trouble as our owne trouble. So the Prophet vttereth his affection, *Lament.* 2. that although he ſhould be preſerued from the iudgement executed, yet beholding *Sion* lying waſt, [e] Lam. 2, 11, 13, 20. he cryeth out, *Mine eies guſhed out water for the deſtruction of the daughter of my people, thy breach is great like the ſea:* and afterward he ſtirreth vp his zeale, *Behold, O Lord, and conſider to whom thou haſt done thus?* Wherefore, whenſoeuer God offereth vs the ſight of any chaſtiſement vppon our Brethren at home, or the neighbour-Churches abroad, we ought not to be as thoſe that are dull, ſenceleſſe, and paſt feeling, but to haue a ſimpathy of their ſorrowes, and draw out the bowels of compaſsion toward them.

Vſe 2. Secondly, ſeeing the troubles of others muſt moue pitty in our ſelues, then wo, wo to them that are ſecure, that laugh when the Church weepeth; that liue in brauery & exceſſe, when the Church putteth on ſacke-cloath and aſhes; that fill, and feaſt, and fat themſelues with all delicates, when the Church faſteth; that awake not out of their ſleepe when the iudgements of God are neere vnto them. This the Prophet [f] reproueth, *Eſai.* 22. *In that* [f] Eſai. 22, 12, 13, 14. *day did the Lord of hoaſts call vnto weeping and mourning, and to baldneſſe, and girding with ſacke-cloath: and beholde, ioy and gladneſſe, ſlaying Oxen and killing ſheepe, eating fleſh and drinking, for to morrow we ſhall die.* When wee are once come to this careleſneſſe and contempt of our Brethrens condition, the threatning denounced in theſe wordes following ſhall fall vpon vs: *Our iniquities ſhall not be purged from vs vntill we die.* A fearefull ſentence of a grieuous iudgement, to teach vs Humility, and to driue away all

ſecuri-

security. Heereunto also g commeth the saying of *Amos*, Chap. 6. *Woe to them that are at ease in Sion: ye that put farre away the euil day and approach to the seat of iniquity, They lie vpon their beds of Iuory, they eat the Lambes of the Flock, and Calues out of the stall, they sing to the sound of the Viall, they drink wine in Bowles, and annoint themselues with the chiefe Ointments, but no man is sorry for the affliction of Ioseph.* Where we see, he pronounceth the wofull estate and condition of those that liued without feare & regard of Gods iudgements, neither remembred their Brethren carried into captiuity, and liuing in great aduersity. Wee liue in the time of the distresses and wants of the Church. This calleth vs to practise this Duty, of seeking the good of the Church, and vsing all good meanes by supplication to God, and by petition to men, for the redresse thereof. Especially let vs bee mindfull in our Prayers of h the peace of *Hierusalem, Because of the house of the Lord our God.* This was the Prayer of the Prophet; *Lord, be fauourable to Sion, for thy good pleasure, builde the Walles of Hierusalem.* If then wee would haue both the Common-wealth and our priuate wealth to flourish, we must tender the good and flourishing estate of the Church, we must be tender-harted to procure the prosperous estate thereof. For the i Church and Common-wealth are as those Twins which are said to weepe together, and to laugh together; they flourish together, they fade together, they fall together. So long as pure Religion and preaching of the Gospell are maintained, it cannot goe ill with the Common-wealth, they are as a brazen Wall, as a strong Fortresse and Bulwarke, as a Castle of defence, to keepe out all inuasion of enemies, and crying in our streetes. For the one addeth strength vnto the other, k whilst the Common-wealth fighteth against the visible Enemies of the Church by counsell and authority, the Church fighteth against the inuisible Enemies of the Common-wealth by Prayer and supplication. If then the Church be spoyled, and the publishing of the Gospell be hindred, the Com-

g Amos 6. 1, 3 4, 5, 6.

h Psal. 122, 6, 9 and 51. 18.

i The Church and Common wealth are two twinnes.

k *August. epist. 1. poster.*

Common-wealth cannot long goe free, but the Foundation thereof is dangerously shaken, which hath no promise to bee kept in good estate, but as it is a nurse to the Church, and a Lanthorne to hold the light of the word. The like might be saide of priuate Families, and of particular persons, we haue no assurance of the protection of God, and of the continuance of our estate in peace, farther then wee promote his glory, and giue entertainement to the Gospell. We see in the second Booke of the *Chronicles*, Chapter 36. when the people of Israell came to this height of Iniquity, to mock the Messengers, and misuse the Seruants of God, which he sent vnto them rising early, [m] *Because he had compassion on his people and on his habitation, then he brought vpon them the King of the Caldeans, who slew their young Men with the Sword, in the House of their Sanctuarie, and spared neither young men nor Virgines, auncient nor aged, God gaue them all into his hand.* So Christ saith, *Mathew* 23. *O Ierusalem, Ierusalem,* [n] *Which killest the Prophets, and stonest them that are sent vnto thee, how often would I haue gathered thy Children together, as the Henne gathereth hir Chickens vnder her winges, but ye would not.* Now, what followeth this contempt of the word, and neglect of the Gospell? *Behold, your habitation shall be left vnto you desolate.* To conclude, therefore let vs promote true Religion, & then we shall prosper and be safe; otherwise we haue no promise of blessing.

[m] 2 Chro. 36, 15, 16, 17.

[n] Math. 23, 37, 38.

Vse. 3. Lastly, this Doctrine of pitying the Churches troubles, serueth most fitly to condemne the contrary practise of those miserable and mercilesse men that are without all humanity and naturall affection, that are borne of Wolues, nourished of Tygers, and haue sucked the milk of most sauage Beastes, or rather the poyson of Aspes & Vipers, whose very bowels of mercy are the breathings out of cruelty, [o] as the Wise-man speaketh: VVho are so far from pitying the miseries of others, & helping them in their distresses, that they adde to the heape of theyr afflictions, oppresse them with an heauier burthen, and thrust

[o] Pro. 12, 10.

thrust them quite down that are ready euen to fall. This the Prophet condemneth, *Psalme. 69. They persecute him* p *whom thou hast smitten, and they adde to the sorrow of them whom thou hast wounded: lay iniquity vpon their iniquitie, & let thē not come into thy righteousnes.* This is a note of extreame hatred & malice, and yet how many are there among vs, that liue in the bosome of the Church, who make the miseries of others as a game and pastime to refresh themselues, reuiling and reproaching with most bitter tauntes and tearmes of infamy, such as lye vnder the Crosse, as those passengers that mocked Christ hanging on the Crosse. Let all such remember the wise counsell of the wise man in sundry places of the *Prouerbes. The* q *righteous escapeth out of trouble, and the wicked shall come in his stead, the iust man falleth seauen times, and riseth againe, but the wicked rush into euill: Bee not thou glad when thine enemy falleth, and let not thine heart reioyce when he stumbleth, least in the eyes of the Lord beholding it, it seeme euill, and he turne his wrath from him vpon thee.* Where hee sheweth, that howsoeuer the faithfull may fall into many aduersities, yet their aduersaries are not to triumph ouer them, & tread them vnder their feet as dung of the earth, no nor shew signes of mirth & gladnesse in their affliction, least the Lord who pondereth the spirits, lay the same affliction vpon thē. So then, to reioyce at the misery of another, that he may haue sorrow vpon sorrow, is the ready way to bring misery & draw Gods plagues vpon our selues: & therefore if at any time we see them sinke down in affliction as vnder a burden, it is our parts not only to pity them, but to comfort & relieue them, who are commanded to raise vp the Asse of our enemy that is fallen down, as we see in the law of *Moses. Thou knowest our trouble, how our Fathers went down into Egipt.* Hitherto we haue handled the strength of the reason: now let vs consider the truth of the words, which set foorth the miseries and afflictions of the Church of God. From hence we learne, that the afflictions of the Church are many: the troubles that it endureth at the

p Psal 69, 26, 27. Zach. 1, 15. Esai 47, 6. Ezec 25, 6, & 35, 5. Obad. 12, 13, 14.

q Pro. 11, 8 & 24 16, 17, 18.

Doct. 13. Many are the afflictions laid vpō the church by the enimies thereof.

hands of euill men are very great. True it is, the people of God are indued with the first fruites of the Spirit, and are reserued vnto a Kingdome, yet if wee will liue with him, we must first dye with him; if wee will raigne with him, we must first suffer with him; if wee will haue him wipe away all our teares in heauen, we must first shedde them on Earth. This is expresly taught, *Psalme* 34. *Great are* [r] *the troubles of the righteous, but the Lord deliuereth him out of them all.* So the Apostle *Iames* Chapter 1. *Count it all ioy, when ye fall into diuers tentations.* And 1. Cor. 3. *I thinke* [t] *that God hath set forth vs the last Apostles, as men appointed to death, for we are made a gazing stocke vnto the world, and to the Angels, and to men: Yea, he saith of himself, he was in labours and stripes, in perilles and in prisons, in wearinesse and in painefulnesse, in watching and fasting, in hunger and thirst, in cold and nakednesse; he was tossed in the Sea, he was tried with false Brethren, he was beaten with Roddes, hee was stoned with stones.* This was the estate of the whole Church [u] of the *Hebrewes* described, Heb. 11. *Some were racked, and would not bee deliuered, that they might receiue a better Resurrection, & others haue bin tried by mockings and scourginges: yea, moreouer, by Bond & imprisonment they were stoned, they were hewen asunder, they were buried, they were slaine with the Sword, they wandred vp and downe in Sheepe-skins, and in Goates-skins, being destitute, afflicted, and tormented: whom the world was not worthy of: they wandred in Wildernesses and Mountaines, and Dennes and Caues of the Earth.* This we might farther consider in the examples of the Patriarks, *Abraham, Isaac, Iacob, Iob, Ioseph, Dauid, Ieremy*, and sundry others: whose liues are a plentifull Store-house to testifie this truth, that the people of God doe many times endure manifold afflictions from euill men.

[r] Psal 34, 19. Iam. 1, 2

[t] 1 Cor. 4, 9 2 Cor. 11, 23. 24, 25, 26.

[u] Heb. 11, 35. 36 37, 38.

Reason 1.

The Reasons are euident. First, the Enemies of the Church know not the Father, neyther Iesus Christ his Sonne. They haue nothing to stop and to stay their fury and violence, being stirred vp by theyr owne malice, and set on fire of Hell. This is it [x] we read *Iohn* 16. *They shall excom-*

[x] Ioh. 16, 2, 3. and 15, 19.

excommunicate you : yea, the time shall come, that whosoeuer killeth you, will thinke that he doth God seruice : and these things will they doe, because they haue not knowne the Father nor mee. For whatsoeuer their pretence be, yet theyr rage against the Seruants of God y proceedeth from the ignorance of GOD, and instigation of the Deuill, who beareth all the sway in theyr hearts. Therefore Christ saith, *Reuela.* 2. 10. *Behold, it shall come to passe, that the deuill shall cast some of you into Prison, that ye may be tried.* Howsoeuer then, they beare themselues oftentimes in hand that they doe well, yet whensoeuer they take craftie counsell against the Innocent, the suggestion is of the Deuill : when they giue theyr tongues to lying & cursed speaking, they are thrust forward by the Father of lies : when theyr hearts are inflamed with malice, the Deuill is as the Bellowes to blow the Coales : Finally, whensoeuer they worke iniuriously against the Saintes of GOD, he is the Maister of the mischiefe, and of him in the end they shall receiue their wages. y 1 Cor. 2, 8.

Againe, the delight of Gods people is to follow goodnesse. Now so long as the deuill is in the World, and his Instruments stirred vp by him that walke after the vanities of theyr owne minde, and the corruptions of theyr owne heart, so long they will alwaies malice and abhor the Seruants of God, wherin it seemeth to them strange, *That we run not with them into the same excesse of riot, therefore speake they euill of vs, which shall giue accounte to him that is readie to iudge quicke and dead.* The spirite of God teacheth this (*a*) from the beginning, *I will put enmity betweene thee and the Woman, and betweene thy seede and her seede : Hee shall breake thy head, and thou shalt bruise his heele.* Where wee see there is, and there must bee alwaies a perpetuall opposition and enmity betweene Beleeuers and Hypocrites, betweene the godly and the vngodly. The world hateth them (*b*) that are chosen out of the world. Thus it was in *Abrahams* family which was the Church of God, where he that (*c*) *Was borne after the flesh persecuted him that* Reason 2. z 1 Pet. 4, 4, 5. a Gen. 3, 15. b Ioh. 15, 19. c Gal. 4, 29.

was borne after the Spirit. Euen so it is now. Heereunto *Salomon* had respect when he saith, (d) *A wicked man is abhomination to the iust, and he that is vpright in his way, is abhomination to the wicked* So then, whether wee consider, that the vngodly know not God the Father, or that there is a continual enmity betweene the faithfull that follow goodnesse, and the vngodly that delight in wickednesse, we must confesse this to be a certaine truth, that howsoeuer God will not suffer the Rodde of the wicked to rest vpon the lot of the righteous, yet they fall into many afflictions, which the Sonnes of *Belial* inflict vpon them.

(d) Pro. 29, 27.

Vse 1. The Vses now to be considered are these. First, seeing the Church lyeth vnder the crosse for their profession, we must learne hereby, that afflictions are not simply euill, neyther shall they be able to separate vs from God, as we see *Roman.* 8. *Who shall separate (e) vs from the loue of Christ? Shall Tribulation, or anguish, or Persecution, or Famine, or Nakednesse, or Perill, or Sword, as it is written, for thy sake are we killed all day long, we are counted as Sheep for the Slaughter.* Neuertheless, in all these things, we are more then conquerors through him that loued vs. VVhere we see, that seeing it is the lot of the righteous to suffer persecution, he concludeth, it shall neuer be able to separate vs from the loue of God which is in Christ Iesus our Lord. For God giueth to all those that are his, a sanctified vse of the Crosse, who disposeth all thinges to worke the best to them that loue God, euen to them that are called of his purpose. This is the vnspeakable mercy of God, that maketh not only the (f) Ministery of the word, the vse of the Sacraments, the Grace of Prayer, and such like exercises of our holy Religion turne to our good, but blesseth the bitter Cuppe of the greatest afflictions that is offered vs to drinke, to bee vnto vs the Medicine of the Soule, the tryall of Faith, the mortifying of Corruption, the School-house of humility, the preaching of Repentance, the renouncing of the world, the taming of the flesh, & the stirring of vs vp to Prayer. We may now comfortably con-

(e) Rom. 8, 35, 28, 38, 39.

(f) Iob. 33, 14. 15, 16, 17.

conclude to our owne conſciences with the ſame Apoſtle, *I am perſwaded, that neither Death, nor Life, nor Aungels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor height, nor depth, nor any other Creature ſhall bee able to ſeparate vs from the loue of God.* Let vs know thē there is great vſe of the Croſſe, being aſſured g *That Tribulation bringeth forth patience, and patience experience, and experience hope, and hope maketh not aſhamed, becauſe the loue of God is ſhed abroad in our harts by the Holy Ghoſt, which is giuen vnto vs.* g Ro. 5, 3. 4, 5.

Secondly, wee learne heereby, not to promiſe to our ſelues worldly peace and proſperity, but prepare to endure the Croſſe before it commeth, and knowe that the end of one croſſe is the beginning of another, while we liue here. VVee muſt not looke to finde Heauen vppon Earth, we muſt not dream of the victory before we fight. VVe thinke of receiuing the prize, but we would not run the race. VVe would put on the Crowne, but wee ſhun the Croſſe, like thoſe fooliſh Husband-men that would receiue the fruites of the Earth, but care not for the labour. *Vſe* 2.

And ſurely the reaſon why we are many wayes impatient vnder the Croſſe, and murmure vnder the mighty hand of God, is, becauſe we are vnprepared and vnprouided to beare any ſtorme, or endure any tryall. VVee muſt not thinke to liue at eaſe and pleaſure, but know, that whoſoeuer taketh not vp his Croſſe and commeth after Chriſt, cannot be his Diſciple. So *Paul* teacheth *Timothy*, (h) *Thou haſt fully knowne my Faith and my Patience, my perſecutions which came vnto me, but from them all the Lord deliuered me: yea, and all that will liue godly in Chriſt Ieſus ſhal ſuffer perſecution.* For as the head was firſt crowned with Thornes, ſo the members muſt not looke to liue in pleaſures. h 2. Tim. 3, 10. 12.

Laſtly, be not offended at the great afflictions that oftentimes we heare to befall the faithfull, or we ſee to bee vpon ſuch as feare God, let vs not maruaile and wonder *Vſe* 3

at it, as at some rare and strange thing, much lesse should wee start backe from our profession for the persecutions and fiery tryals that come vppon the Church. Therefore
i 1.Iohn.4, 13. the Apostle *Iohn* sayth, i *Maruaile not my Brethren, though this World hate you.* Nay, rather wee haue cause to reioyce, that God vouchsafeth vs this honor, not only to beleeue
k Act. 21. 13. in him, but to suffer for his Name. This made k *Paul* say, *Actes* 21. being entreated that hee would not goe vp to *Hierusalem, What doe yee weeping, and breaking mine heart? For I am readie, not to be bound onely, but also to die at Hierusalem, for the Name of the Lord Iesus.* Doubtlesse, if wee were of the world, the world would loue his owne; but because wee are chosen out of the VVorld, therefore the world hateth vs. It is noted to the euerlasting prayse of the Apostles, *Actes* 5. 21. *That when they had beene reuiled with Wordes, and beaten with Roddes, and terrified with threatninges, they departed from the Councell, reioycing that they were counted woorthy to suffer rebuke and reproach for his Name.* So the Apostle commendeth the *Hebrewes,* l *That*
l Heb. 10, 33, 34. *albeit they were made a gazing-stocke, by reproaches and afflictions, and became companions of them that were so tossed to and fro, yet they suffered with ioy the spoiling of their goods, knowing that they had in heauen a better and an enduring substance:* Cast not away therefore your confidence which hath great recompence of reward. God hath no need of vs to maintaine his glory, hee is able to maintaine it without vs: therefore it is a great priuiledge and prerogatiue, that God calleth vs out to suffer for his Names sake. Besides, such and so great are our infirmities, that the Lord might worthily make vs suffer for our owne sinnes, and bring shame and confusion of faces vpon vs, according to our owne deseruings.

Now, in that he mercifully passeth ouer our faults and frailties, & couereth our transgressions, & maketh vs suffer taunts, reproches, and persecutions, for his truth & gospell, it is a great honour and dignity whereunto he exalteth and aduanceth vs, and therefore our Sauiour sayth,

l *Blessed*

l *Blessed shall ye be when men reuile and persecute you, and say all manner of euill against you for my sake falsly, reioyce and be glad for great is your reward in heauen.* Wherefore, let vs not shrinke backe for trouble, but reioyce in our sufferings, and praise God for our afflictions. l Mat. 5, 11, 12.

Verse 16. *But when wee cryed vnto the Lord, he heard our voice: therefore let vs passe through thy Countrey.* Heere wee haue the third reason vsed to the *Edomites*, to perswade them to giue them passage, drawne from an experience of Gods helpe, who seeing their misery, and hearing their groanings, brought them out of the land of *Egypt*, out of the house of bondage. Now, it would argue great cruelty, to forsake those and leaue them in their affliction, m of whom God had taken the protection. If then God haue helped vs, do not you deny vs help: but God hath helped vs, therefore deny not vs your helpe. Thus the gracious dealing of God is propounded for theyr imitation. m The strength of the reason.

This is a forcible and effectuall reason, n teaching vs this Doctrine, that the consideration of Gods loue and mercy shewed to his children, must moue vs to mercie. The truth heereof hath the consent and agreement of many other Scriptures. Heereunto commeth the o exhortation of *Moses*, *Deut.* 10. *The Lord your God is God of Gods, and the Lord of Lords, a great God, mighty, and terrible, who doth right vnto the fatherlesse and Widdow, and loueth the stranger, giuing him food & raiment: Loue ye therefore the stranger, for ye were strangers in the Land of Egipt.* Thus the Apostle reasoneth. 1 Iohn 4. *God hath manifested* p *his Loue in sending his onely begotten sonne into this world that we might liue through him.* Beloued, if God so loued vs, we ought also to loue one another. Where we see, he perswadeth to Brotherly loue in respect of the experience which we haue of the free loue of God toward our selues. So our Sauiour q concludeth *Luke 6. Be ye therefore mercifull, as your Father also is mercifull.* Hereunto commeth that which we read in the Apostle *Iohn* in another place, r *Heereby haue*

n *Doct.* 14. The consideratiō of Gods loue to his children, must moue vs to mercy.

o Deut. 10, 17 18, 19.

p 1 Iohn. 4, 9, 11.

q Luke 6, 36,

r 1 Io. 3, 16, 8

haue we perceiued loue, that he laide downe his life for vs, therefore we ought also to lay downe our liues for the Brethren. There is nothing more effectuall to perswade Brethren to vnity among themselues, then to know they haue a gentle father that loueth them all. Nothing is able to binde faster those that are fellow-seruants in one family, to seeke the mutuall good one of another, then to consider they haue a good Master, carefull of the good of them all, to giue them their portion in due season. All which things teach vs, that the mercy of God, must moue our mindes also to shew mercy.

Reason 1. The Reasons are euident. First, we are bound to follow the example of God, which must bee our direction and instruction. This the Apostle teacheth, *Phil.* 2, 5, where he exhorteth to Humility and lowlinesse of mind from the example of Christ, *Let the same minde bee in you that was euen in Christ Iesus.* And the Apostle in the Epistle to the Hæbrewes, hauing propounded the examples of the Patriarkes and Prophets, that by faith receiued a good report, [f] concludeth, that we must rather looke to the example of Christ *the Author and finisher of our Faith, who endured the Crosse, and despised the shame for the ioy that was set before him.* If then the example of God be to bee followed of vs, wee must bee mooued to shew mercy where we see the bountifull hand of God opened before vs.

[f] Heb. 11, 32, cum 12. 2.

Reason 2. Secondly, we are the Children of God, wee are the seruants of God, we are the Subiects of his Kingdome: we must therefore seeke to be like to him, and resemble him in our obedience to his Commaundements, as the Apostle *Peter* sheweth, [t] *As obedient children fashion not your selues vnto the former lustes of your ignorance, But as he which hath called you is holy, so be ye holy in all maner of conuersation,* because it is written, *Be ye holy, for I am holy.* And thus saith the Lord by *Malachy* the Prophet, [u] *A sonne honoureth his Father, and a seruant his Maister. If then I be a Father, where is mine honour? If I bee a Maister, where is my feare?*

[t] 1. Pet. 1, 14, 15, 16.

[u] Malac. 1, 6.

feare? Heereunto accordeth and agreeth the exhortation of × Christ *Iohn* 13. *Know ye what I haue done to you? Ye cal me Maister and Lord, and ye say well, for so I am: If I then your Lord and maister, haue washed your feet, ye also ought to wash one anothers feet, For I haue giuen you an example, that ye should do euen as I haue done to you?* Seeing therefore, the example of God is to be followed, and that all of vs must bee like our heauenly Father; it followeth, that the consideration of Gods mercy toward all, must moue vs to shewe mercy one to another.

× Iohn 13, 12 13, 14.

Vse 1. The vses. First, let vs learne to acknowledge from hence this truth, that great is Gods mercy, who neuer fayleth nor forsaketh those that are his. For assuredly, his mercy and compassion should neuer be propounded to vs as a rule to direct vs, & as an example to guide vs, if there were not infinite loue in him, and in our GOD plentifull redemption. Wherefore, we may safely conclude this principle to our faith, and teach it to others, that the mercies of GOD are sure and certaine to his Church. This the Prophet handleth at large, *Psalme* 103 *The Lord is full of* y *compassion and mercy, slow to anger, and of great kindnesse: as high as the heauen is aboue the earth, so great is his mercy toward them that feare him: As a Father hath compassion on his children, so hath the Lord compassion on them that feare him.* There is no end, no measure, no limitation of his mercy and compassion. The height of it is not to be taken, the depth of it is not to bee sounded, the length and bredth of it is not to be comprehended. It is higher then the Heauens, it is deeper then the graue, it is longer thē the Earth, it is broader then the sea: z *Who is it that by searching can finde out God, or search out the almighty to his perfection?* For loue, and mercy, and pitty, are not in God, as they are in men. In vs, they are such graces of the spirit of God as wee are qualified with all through his guift, they are streames flowing from his Fountaine, and as light drawne from his Candle. But in God are no qualities or accidents, he is of none, but hath

y Psal. 103, 8, 11, 13.

z Iob. 11, 7, 8, 9.

hath his being of himselfe, and giueth being to all other things. Therefore the Apostle saith, *God is loue it selfe.* [n] 1 Ioh 4, 16. *Not onely the Fountaine and wel-spring of loue, but loue it selfe?* And one saith truly and properly: [o] God is not Wise, but Wisedome it selfe: not iust, but Iustice it selfe? Not pittifull, but pitty it selfe: not mercifull, but Mercy it selfe; not good, but goodnesse it selfe. This is a great comfort and refreshing to vs in al afflictions, be they neuer so great, be they neuer so grieuous: there is no infirmity and weakenesse in God, his mercy is ouer all his workes, he is infinit in compassion, he can no more cease to be merciful then cease to be God, & therefore it being essential to him, our misery can neuer exceed or counteruaile his mercy.

[o] *Bernar. in de dilig. Deo.*

Vse 2. Secondly seeing the loue of God is propoūded as a motiue to moue vs to loue where he loueth, wee must learne from hence to loue all the creatures of God (albeit not al equally) after the example of *God.* We read euery where in the scripture of the loue of *God*, louing [p] not only his son, his church, his elect, but the rest of the world, the Reprobate, & all his creatures, [q] *Giuing thē raine and fruitfull seasons, filling their harts with ioy & gladnes.* Let vs therefore first see what the loue of God is. He loueth all his creatures, euen al the works of his hands, [r] *He saw all that he had made, & lo they were exceeding good.* Yea he doth good to al, in him they moue, liue, breath, and haue their being. Notwithstanding, he loueth his elect & chosen people, ordained to eternal life, more thē the rest of mankind whō he leaueth in their sin, to work out their own confusion, as the Apostle teacheth, *Iacob haue I loued* [s] *but Esau haue I hated.* For touching the faithful *he* [t] *calleth them effectually, he* [u] *iustifieth thē freely, he* [x] *sanctifieth thē throughly in soul & body:* yea, as the faithful increase in grace & the exercises of piety, so they more & more feele the loue of *God* toward thē, as Christ speaketh, *Hee that keepeth my commandements, is he that loueth me, & he that loueth me shalbe loued of my father.* Heere then we haue an example before vs for our continual instruction to guide vs in the matter and

[p] *Zanch. de nat. dei lib. 4 cap. 3 quest. 3.*
[q] Act. 14, 17.
[r] Gen. 1, 31.
[s] Rom. 9, 14.
[t] Rom. 8, 30. Rom. 3, 24.
[u] 1 Thes. 5, 23
[x] Iohn 14, 21 Math. 25, 29.

& measure of our loue. For first, the meanest of the creatures are to be loued, none of thē are to be abused of vs. Hereunto tend the lawes giuen to the *Iewes*, not to oppresse our Cattell, not to muzle the mouth of the Oxe, not to take the Dam with the young, to help vp the Asse sinking & falling vnder his burthen, & such like. Secondly, we must much more loue mankind, made after the Image of God: yea, euen our enemies, according to the commandement of our Lord & master Christ, [m] *Loue your Enemies, do good to thē that hate you, bleſſe them that curſe you, pray for them that hurt you, & perſecute you, That ye may be the Children of your heauenly Father, for he maketh his Sun to ariſe, on the euill, & the good, and ſendeth raine on the iuſt and vniuſt.* This is not a Counsel, but a Commādement, charging vs to loue our enemies, seeking their good, thirsting after their saluatiō, ouercomming euil with goodnes heaping Coales of fire vpon their head, and thereby gathering an assurance to our owne harts that we are the Children of God. Thirdly, it belongeth to the faithful, to loue the faithfull with an especiall loue, as Children with them of the selfe same Father, and heyres with them of the same Kingdome: for [n] *hereby we ſhall know that we are tranſlated from death to life, becauſe we loue the Brethren.* This the Apostle teacheth, *Gal. 6. While we haue time, let vs doe good to all Men, but [o] eſpecially vnto them that are of the Houſhold of Faith.* So that, in the Duties of Loue, wee must preferre our Godly Bretheren, that are Christians by profession, Saintes by calling, heyres by Faith, Sonnes by adoption, Partakers of the same grace with vs: yea, as wee see the gifts of God more cleerly to shine, and more manifestly to multiply in them, so our loue must encrease toward them. As they goe forward or backward, encrease or decrease; as wee see them zealous, or cold, or Lukewarme, so must our inward loue proceede or stay, grow or slacke toward them; and alwaies where God sheweth forth the aboundance of his loue shed into their hearts, wee must most wisely bestow our loue according to his example,

[m] Math. 5.44 45.

[n] 1. Ioh 3.14.

[o] Gal 6.10.

example, which the nearer we follow, the more conformable we are to God, wherein ſtandeth our happineſſe.

Vſe 3 Laſtly, ſeeing the ſight of mercy in God requireth of vs an imitation and practiſe of mercy, it reproueth ſuch as are vnappeaſable, and will neuer forgiue and forget the iniuries that are done vnto them. Aſſuredly, ſuch ſhall finde iudgement without mercy, as ſhew no mercy. Who is there among vs, that doth not daily (euen with the Ayre) draw in the mercy of God. It is his mercy that wee liue, and moue, and haue our being. It is his mercy, that we are not all conſumed. If then, hauing our ſelues receiued ſo great mercy, wee can returne in way of thankfulneſſe no compaſsion to others: we make a Law againſt our ſelues, and as it were ſtop and ſhut vp the ſpring of Grace from flowing vnto vs. This the Apoſtle *Iames* teacheth, p *There ſhall be iudgement mercileſſe to him that ſheweth no mercy, and mercy reioyceth againſt Iudgement.* It ſtandeth vs all therefore vpon, not to reſt in the bare and naked name of the ſonnes of God, but labour in the truth of the inner parts & in ſincerity of our hearts to bee like vnto him, practiſing the exhortation of the Apoſtle, q *As the elect of God, holy and beloued, put on tender mercy, kindneſſe, humbleneſſe of mind, meekeneſſe, long ſuffering, forbearing one another, and forgiuing one another, if any man haue a quarrell to another, euen as Chriſt forgaue you, euen ſo doe ye.* There is no ſaluation without pardon and remiſsion of ſinne. Would we then haue ſaluation? Do we deſire forgiueneſſe at the hand of God? The meanes to aſſure vs that wee haue attained it, is r to put away wrath and all maliciouſneſſe, and to be courteous and tender-harted one to another, forgiuing one another, if we deſire to finde and feele any true comfort to our owne ſoules in the forgiueneſſe of our owne ſins.

p Iames 2, 13.

q Col. 3, 12, 13, 14.

r Ephe. 4, 31, 32.

When wee cried vnto the Lord hee heard our voyce. The s truth of the former Reaſon, ſetteth downe the loue of God to his people, hearing their Prayers, ſending his Angell, and bringing them out of Egypt. The doctrine

s The truth of the reaſon.

out

out of these words considered in thēselues, is this; t God loueth & fauoreth his owne people. Howsoeuer they be hated of the world, because they are not of the world, but are chosen out of the world, yet he setteth thē as a seale u on his hart, & as a signet on his arme. Hereunto come the amiable & louly titles that christ giueth vnto his church, calling it, and knocking vnto it, saying; *Open vnto mee my Sister, my Loue, my Doue, my vndefiled, for my head is full of dew, and my Lockes with the droppes of the night.* So the Prophet expresseth his loue in the *Psalme* toward his people, x *Albeit, they were few in number, yea, very few, and Strangers in the Land, and walked about from Nation to Nation, from one Kingdome to another people, yet suffered hee no Man to do them harme, but reproued Kings for their sakes, saying, Touch not mine annointed, and do my Prophets no harme.* So *Moses* testifieth the same, y *The Lord thy God hath chosen thee to be a precious people vnto himselfe, aboue all people that are vpon the earth. The Lord did not set his loue vpon you nor chuse you, because ye were moe in number then any people (for ye were the fewest of all people) but because the Lord loued you, and would keepe the oath which he had sworne vnto your Fathers.* Thus God in great mercy brought z *Abraham* from his Countrey, a tooke *Dauid* from the Sheepe-folds, b chose *Peter* and *Andrew* from their nets, c called *Mathew* from the custome, (d) conuerted the Theefe vpon the crosse, e and turned *Paul* from a persecutor to bee an Apostle, being oftentimes found of them that sought not after him; By all which Testimonies and examples it appeareth, that God doth shew himself good & gracious vnto his people. The reasons are: first, because they are his sons and daughters. This is an argument of great loue, & a Testimony that he wil not forsake vs for euer. We are not onely the seruāts & friends of God, but the sons of God, & the spouse of Christ. Indeed Christ is the natural son of God & the eldest Brother, by whō we are adopted to be the sons of God. This reason the Apostle propoundeth. 1 *Iohn* 3, 1. *Behold, what loue the father hath giuen to vs, that we should bee called the sonnes of God, for this cause the world knoweth you not, because*

Doct. 15. t God loueth his people.

u Cant. 8, 6, & 5, 2.

x Psal. 105. 12 13, 14, 15.

y Deut. 7, 6, 7, 8.

z Iosh. 24. 3.
a 1 Sa. 16, 7, 8, 10
b Math. 4. 18.
c Luke 23, 43
d Acts 9, 15.

Reason 1.

because it knoweth not him. Great is the affection of feruent loue that parents beare toward their children; no heart of any can well expresse it, but he that hath bin a Father himselfe to feele it. Others may well speake of it, but they are not able to comprehend it. And yet all their loue is a cold and frozen loue, yea it is no loue indeed, yea it is no better then hatred in comparison of the loue that the father of Heauen and Earth beareth to his children, whose loue to vs is wonderfull passing the loue of men and women. This the Prophet teacheth, [f] *Can a woman forget her Childe, and not haue compassion on the sonne of her wombe, though they should forget, yet will not I forget thee.*

[f] Esay 49,15

[g] Mat.7 9.10, 11. Likewise Christ saith, *What* [g] *man is there among you, which if his sonne aske him bread, would giue him a stone? Or if he aske Fish, will he giue him a Serpent? If ye then, which are euill can giue to your children good gifts: how much more shall your Father which is in heauen, giue good things to them that aske him?*

Reason 2. Againe, he hath sent his sonne into the worlde, who came from the bosome of the Father, and tooke our nature vpon him, he endured the infirmities of our nature, the shame of the Crosse, the wrath of his father, to bring vs into his fauour. He was punished, we are pardoned: he was charged with our sinnes, we are discharged from our sinnes: he was crucified, we are acquitted: hee was condemned, we are iustified. Thus the Apostle *Iohn* reasoneth, [h] *Heerein was that loue of God made manifest among vs, because God sent his onely begotten sonne into this world, that wee might liue through him. Heerein is that loue, not that wee loued God, but that he loued vs, and sent his sonne to be a reconciliation for our sinnes.* The naturall sonne of God was smitten, for the vnnatural: the onely begotten, for the adopted: the beloued for the enemy: Greater loue then this could no man shew, then to die for his enemies. But God setteth out [i] his loue toward vs, seeing that while we were yet sinners, Christ died for vs. So then, seeing GOD hath made vs his sonnes, and sent his sonne for vs into the world, he hath testified his great loue to his people.

[h] 1 Io.4,9,10

[i] Rom.5, 8.

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The Vses follow. First, seeing God hath set his fauor toward his people, wee may conclude from hence, that no creature shall be able to hurt them. If he haue taken them into his protection, and loued them with an euerlasting loue, who shall by the hatred of them procure their harme? If he be on our side, who shall bee against vs? If he be our friend, who shall shew himselfe our enimy? What Seruant feareth the face of his fellow seruant that hath the good will of his Maister? Or what man feareth the hatred of any Subiect that hath the loue of his Prince? So then, the consideration of Gods loue toward vs, assureth vs of our blessed condition, and of our safety and defence from all dangers that may surprize vs. Whosoeuer dwelleth [k] in the secret of the most high, shall abide in the shadow of the Almighty, he will deliuer him from the snare of the Hunter, and from the noisome Pestilence. This the Prophet concludeth, [l] *Extend thy louing kindnesse vnto them that know thee, and thy righteousnesse vnto them that are vpright in heart: Let not the foot of pride come against me, and let not the hand of wicked men moue me.* Let vs labour to haue a true feeling of the loue of God shed in our hearts by the holy Ghost, then will he couer vs vnder his wings, and we shall be sure vnder his Feathers. The cause why we feare him that can kill the body is, because wee are not rooted and grounded in the Loue of God. *Vse* 1.

[k] Psal. 91, 1, 2, 3

[l] Ps. 36, 10, 11

Secondly, hereby we receiue another comfort to our faith; for as the wicked shall not hurt vs, so we are assured to haue our Prayers heard and granted. Why? Because God loueth vs as his deare Children. Doeth not that childe come with boldnesse vnto his father that loueth him in al his need? So if once we haue this perswasion setled in vs, that God will shew himselfe gracious vnto vs, we may aske in faith and not wauer, but be assured of the promise of God that he wil giue to them that aske, and open the gate of mercy to them that knocke. This Christ our sauior affirmeth, [m] *Verily, verily, I say vn-* *Vse* 2.

[m] Iohn 16, 23 24, 27.

to

to you, whatsoeuer ye shall aske the Father in my Name, hee will giue it you: Aske and ye shall receiue, that your ioy may bee full: for the Father himselfe loueth you, because ye haue loued mee, and haue beleeued that I came out from God. What greater comfort can there be then this, that God will heare our Praiers? That we may vnlade all our cares and troubles into his bosome? There cannot bee a greater daunting and dismaying vnto any, then when God wil not respect and regard them, though they poure out many Prayers, yet he will not heare them, as hee threatneth those that will not heare his voyce, speaking and crying vnto them in the ministery of his word, *They shall cry and not bee heard*, *Pro.* 1.28. *Zach.* 7.13. So, of all comforts that can befall vs in this life, this is one of the greatest, which cannot be taken from vs, though our mouthes should bee stopped, yet wee may safely lift vp our heartes and Soules to the Lord, from whence our help and health commeth.

Vse 3 Thirdly, seeing God hath loued vs, it is our Duty to loue one another; As euery one of vs hath a blessed experience of Gods mercy and fauour toward vs, let vs deale in like measure toward our Bretheren. This the Apostle *Iohn* exhorteth vnto, [m] *Herein is that loue, not that we loued God, but that he loued vs, and sent his Sonne to be a reconciliation for our sinnes:* [n] *Beloued, if God so loued vs, we ought also to loue one another: for hereby shall all Men know that we are his Disciples, if we loue one another. This is my Commaundement that ye loue one another, as I haue loued you: greater loue then this hath no Man, when any man bestoweth his life for his Friendes:* Great was the loue of God toward vs, as appeareth by many circumstances and considerations. For he loued vs [o] first, not we him; [p] as Christ chose his Disciples, not they him. Hereby God commendeth and setteth foorth his loue toward vs, that hee loued vs first, and not wee him.

[m] 1. Iohn 4, 10 11.
[n] Ioh. 13. 35, and 15, 12, 13.
[o] 1 Ioh. 4, 10.
[p] Ioh. 15, 16.

Againe, he loued vs when we were not, when we had not our byrth or being, he chose vs to be a peculiar people to himselfe [q] before the Foundations of the World,

[q] Rom. 9, 12.

as

as *Rom.* 9. *Before the Children were borne, and when they had done neither good nor euill, it was said, Iacob haue I loued.* Thirdly, he loued vs, [r] when we were enemies vnto him, hee was found of vs when we sought not after him, nay when we fled from him, and rebelled against him, as *Roman.* 5. Christ, when we were yet of no strength, at his time dyed for the vngodly: so as God setteth out his loue toward vs, seeing that while wee were yet sinners, Christ dyed for vs. Fourthly, he loued vs frankly and freely, without any merits or deserts of [s] our owne, but of his own meer grace and fauour only. Our saluation is wholly of grace. *Wee are elected according to the good pleasure of his will.* Ephe. 1. 5. *Wee are called with an holie calling, not according to our Workes, but according to his owne purpose and grace,* 2. Tim. 1. 9. *We are iustified freely by his grace, without the workes of the Law,* Rom. 3. 24. 28. *We haue saluation of grace, not of our selues: It is the gift of God, not of workes, least any Man should boast,* Eph. 2. 8. 9. Lastly, the loue of God is so great, that he spared not his owne Son, but gaue him to the death, [t] *That whosoeuer beleeued in him shold not perish, but haue euerlasting life.* If then the loue of God be such & so great to his Seruants, that he loued thē first: freely, when they were not, whē they were his Enemies, & spared not his welbeloued Sonne for them: how great should our Christian loue bee one toward another, to promote the good one of another, and to releeue the wants and necessities one of another. *We know the grace of our Lord Iesus Christ,* [u] *that he being rich, for our sakes became poore, that we through his pouertie might be made rich: Whosoeuer therefore hath this Worlds good, and seeth his Brother haue neede, and shutteth vp his compassion from him, how dwelleth the loue of God in him? Wherefore, let vs not loue in word, neither in tongue onely, as Caine,* [x] *which was of that euill one, and slew his Brother, but in deede and in truth: for hereby we know that wee are of the truth, and shall before him assure our hearts.* It is not enough if we hurt no man, it is required of vs to doe good from the heart, to feede the hungry, to cloth the naked, to visit the sick,

[r] Rom. 5, 6, & 10.

[s] *Ferus Annot. in* 1. *Iohn* 4.

[t] Iohn 3, 16.

[u] 2. Cor. 8, 9.

[x] 1. Ioh. 3, 17, 18, 19.

and to seeke all occasions of shewing our compassion vnto them.

Verse 17. *We will not goe through the fields.* This is the fourth and last reason yeelded to the King of *Edom*, to obtaine their purpose and passage through his Country. Wherein the Israelites promise a peaceable marching, without doing wrong to any. As if they should say, [y] We doe not desire, that our selues should bee benefited, and you hindred; our selues eased, and you burthened; our selues comforted, and you grieued; our selues to gain, & you to liue by the losse: We couet no mans siluer, nor Gold, wee gape after no mans goods, wee will not take any possession of your Countrey, we will not enter your fieldes, we will not drinke of your Welles, we will not inuade your Vineyards, wee will not stay to take vp your places, as our owne dwelling; wee will onely make a thorow-fare among you, keeping the Kings high way, and not taking so much as a thread or Shoo-latchet from any man to enrich our selues, hauing learned not to doe that to another, which wee would not haue done to our selues. So then, the strength of the reason to moue them to grant them free passage, standeth in propounding and laying before them their iust dealing toward them. This teacheth vs, [z] that as good men in loue and kindnesse deale with vs, so must wee deale with them againe: and with what measure they measure to vs, it must bee measured to them againe. The Apostle describing the properties & effects of true loue, affirmeth, that (*a*) *It doth no thing vncomly: it seeketh not her owne things: it is not prouoked to anger: it thinketh not euill.* So our Sauior, hauing expounded the Commaundementes of the second Table, compriseth the summe of them all in this, saying: (*b*) *Whatsoeuer ye would that men should doe to you, euen so do ye to them: for this is the Law and the Prophets.* And there is good vse to bee made of this point, that we learne to be so affected to others, as we wish and desire in our hearts to haue others minded toward our selues.

[y] The strength of the reason.

Doct. 16.

[z] As good men deale with vs, so must our dealing be toward them.

[a] 1. Cor. 3, 13, 5

[b] Math. 7, 12.

Now

Now there is no man but seeketh his owne good, and desireth to be respected when hee wanteth the helpe of others; therefore let vs doe good to other men, let vs abstaine from wronges and Iniuries, let vs hurt no man, but procure the profit and safety one of another: and euery man be a rule to himselfe of iust and vpright dealing toward his neighbours, performing that to others which we require to be done to our selues.

We will not goe through the fieldes nor the Vineyards, &c. Wee will goe vp by the high-way. Hauing in the former Doctrine pointed out the strength of the reason, let vs now proceede (*c*) to consider the wordes themselues, by themselues, wherein wee see the solemne promise the people make, to obserue the rule of charity, and Law of Equity, to know their owne from other mens goods, and to medle nothing with that which belonged to others. VVee learne from hence, (*d*) that Gods people must offer no wrong, nor violently intrude themselues vpō the possessions of other men. In that the Israelites shew their Innocency, and harmelesse purpose, the Seruants of God must learne to abstaine from all Iniuries, fraude, and oppression. Heereunto commeth the Commaundement *Deutro.* 24. 17. *Thou shalt not peruert the right of the Stranger, nor of the Fatherlesse, nor take a Widdowes Raiment to pledge.* So Zeph. 1. 9. *I will visit all those that daunce vpon the threshold so proudly, which fill their Maisters Houses with cruelty & deceit.* Likewise, when the Souldiers demaunded of *Iohn* the *Baptist* what they should doe, he saide vnto them. [e] *Doe violence to no Man, neither accuse any falsly, and be content with your Wages.* Thus the Apostle also teacheth, [f] *Shewing that loue suffereth long, is bountifull, enuieth not, boasteth not it selfe, is not puffed vp, reioyceth not in iniquitie, but reioyceth in the truth.* And in another place: [g] *Let him that hath stole, steale no more, but let him rather labour, and worke with his handes the thing which is good, that he may haue to giue vnto him that needeth.* Thus we see, this is a plain and euident truth, that no deceit and defrauding of our Bretheren, whe-

[c] The truth of the reason.

[d] Gods people must abstaine from wronges and iniuries.

[e] Luke 3, 14.

[f] 1. Cor. 13, 4, 6

[g] Eph. 4, 28.

ther openly or closely, whether in bargaining or out of bargaining must be vsed among the people of God.

Reason. 1. And no maruaile. For first, wee are called to better thinges. It standeth not therefore with our profession to intrude vpon other mens substance, and to vse vniust dealing in heart or deede, beeing forbidden to steale or to hurt any man. This the Apostle vrgeth, 1. *Thess.* 4.7. *Let no Man oppresse or defraud his Brother in any matter, for God hath not called vs to vncleanesse, but vnto holinesse.* VVe must euery one know the ende of our calling; which is, that we shold be holy and vnblameable before him, that hath called vs out of darknesse into his marueilous light. Therefore (Bretheren) partakers of the heauenly vocation, let vs walke so, as wee may adorne the Gospell of Christ, and beautify our profession of the Doctrine of Christ. If then any, that is cald a Brother, or a Christian, walke inordinately, and liue wickedly, if he circumuent any man, if he oppresse his Brother, this must be charged vpon his person, not vppon his calling: and bee imputed to the man, not to his profession, as the manner of some is, who are ready to catch the least aduantage to speake euill of the truth of God. For our calling is heauenly, & our profession is holy, it will not beare out any vniust practise.

Reason. 2. Againe, God is a iust Iudge, an Auenger of all wrongfull dealing betweene man and man. It is GOD that distributeth this Worlds good, and the thinges of this life to whomsoeuer he pleaseth. Hee is the generall Lord of the whole VVorld, hee hath the Soueraigne right in his owne hand, and hath in most excellent wisedome distributed and disposed to euery man his seuerall portion, & no man lawfully enioyeth any thing but by the gift and giuing of God. So then, whosoeuer circumuenteth his Brother, getteth any thing from him by fraud, and impaireth any way his wealth, crosseth Gods ordinance, inuerteth his order, and will bring in a new and another diuision of the Earth then God hath made. For whereas God

God hath saide: This man shall haue this portion, hee shall haue this House, this Horse, this Land, this Mony, this Corne, this Cattell: the Theefe commeth and saith, The Churle shal not haue it, or he shal not haue so much, I will part stakes with him, and so turneth vpside downe the distribution that God hath made, making himselfe wiser then God, and bringing vpon his head the due and deserued curse of God. For if the Lord pronounce him h *Accursed that remoueth the bounds and Markes of his neighbour, of ancient time-set, as the listes and limits of Mens possessions: how much more accursed shall hee bee, that changeth the bounds which God* i *the ancient of daies hath made in the world, hauing giuen the Earth to the Sonnes of Men.* Wherefore, GOD maintaining his owne right and Office, sheweth himselfe a iust reuenger of such pride and presumption, as the Apostle reasoneth, 1. *Thessa.* 4. 6. *Let no Man defraude or oppresse his Brother in any bargaine, for the Lord is an aueanger of all such things as we also haue told you before time and testified.* Seeing then, we are called, not to craftinesse and encroching vpon the inheritance of others, but to righteousnesse and holines, without which no man shall see God: and seeing GOD is a professed Enemy against all such dealings and dealers as turne Iustice into oppression: in both these respectes, we must yeald our affections to this truth, that it is a speciall duty required of Gods people to beware of all wrongfull and deceitfull dealing.

h Deu. 27, 17. Prou. 22, 28. Deut. 19, 14.

i Dani. 7, 13.

The vses are these. First, it teacheth vs to be content and well pleased with that estate wherein we are put and placed by the hand of God. This will be a notable meanes to keepe vs from rushing violently into the possessions and places of other men. Let vs not suffer our hearts and affections to ouerflow the banks & bounds of our condition, but rather shew our thankefulnes to God for our present estate, considering that how much or how little soeuer wee haue, we haue more a great deale then we haue deserued. Therefore the Apostle saith, k *I haue learned in whatsoeuer estate I am, therewith to be content.*

Vse 1.

k Phil. 4, 11.

n 1. Tim. 6, 6, 7 Againe, n *Godlinesse is great gaine with a contented minde, for wee brought nothing into the world, neither shall we carry any thing out of the world, but hauing food and raiment, let vs bee*
o Heb. 13, 5, 6 *content.* And in another place this is pressed, o *Haue your conuersation without Coueteousnesse, & be content with the things which you haue: for he hath said, I will not faile thee, neither forsake thee.* All which precepts, proue and preach vnto vs contentednesse with our owne estate, and quietnesse with that portion which God hath alotted and allowed vnto vs, and then hee will poure out his blessing vppon that which we haue.

Vse 2. Secondly, seeing deceit and vniust dealing agree not with the Saints and seruants of God, we must be carefull to giue euery one his own; oppresse not the fatherlesse and Widdow, nor do iniury to a stranger, least they
p Exod. 22, 22 23, 29. cry p to the Lord and he heare them, and his wrath bee kindled: then saith the Lord, *I will kill you with the sword, and your Wiues shall be widdowes, and your children Fatherlesse.*
q Deut. 24, 14, 15. And Deut 24. *Thou shalt not* q *oppresse an hyred seruant that is needie and poore, thou shalt giue him his hyre for his day, least he cry against thee vnto the Lord, and it be sin vnto thee.* Againe, we must not vse false waights, and deceitfull measures, to enrich our selues by the spoile of others, as *Leuiticus* 19. 35, 36: *Yee shall not doe vniustly in iudgement, in line, in waight, or in measure: you shal haue iust Ballances, true waights, I am the Lord your God.* Now, greater iniustice there cannot be, then to turne the measures of iustice to be Instru-
r Pro. 20, 10. ments of craft and subtilty. Therefore, *Salomon* saith, r *Diuerse weights and diuers measures* (buying with the greater, and selling with the lesse; or selling to the wise and warier buyer with the greater, & to the simpler sort with the lesse) thereby deceiuing others to enrich themselues, both these are such an abhomination as GOD will not leaue vnpunished.

Vse 3. Lastly, seeing Gods Seruants must not meddle with other mens goods, to purucy them, or purloine them: we are commaunded to restore that which is vniustly and wrong-

wrongfully gotten, otherwise wee cannot truely repent of our oppression. It is a bad practise vsed of many that grinde the faces of the poore, as the Lyon roaring after the prey, or as the Wolfe in the Euening, which leaueth not the bones till the morrowe, which vse deuoutly to bequeath their Soules to God, and presently giue theyr euill gotten goods to their heyres, and therefore GOD oftentimes bloweth vpon them, so that being euilly gotten, they are as vnthriftily wasted and consumed. The reason is, because with those goods, they bequeath the curse of God. It is an euill practise of Seruantes to conueigh from their Maisters, and of one man from another their substance. If such will haue God pleased with thē, and heare their Prayers, they must make recompence & restitution of thinges wrongfully taken, and vniustly detained, and that with aduantage. Heereunto commeth that [t] which *Moses* hath, *Numb. 5. When a man or Woman shall commit any sinne, they shall confesse their sinne which they haue done, and shall restore the damage thereof with the principall, and put the fifth part of it more thereto: But if the Man haue no Kinsman to whom he should restore the damage, the damage shall be restored to the Lord, &c.* So we see *Samuell* offered, [u] *Behold, here I am, beare record of me before the Lord, and before his anointed; whose Oxe haue I taken? Or whose Asse haue I taken? Or whom haue I done wrong to? Or whom haue I hurt? Or of whose hand haue I receiued any bribe to blinde mine eies therewith, and I will restore it you?* (a) The like we see in *Zacheus*, *Luke* 19. he stood forth in his conuersion, and saide vnto the Lord: *Behold, halfe of my goods I giue to the poore, and if I haue taken from any man by forged cauillation, I restore him fourfold.* Wherefore it behoueth all oppressors to practise the Counsell of the (*b*) Prophet, *Let my counsell be acceptable to thee, and breake off thy sinnes by righteousnesse, and thine iniquities by mercy toward the poore: Loe, let there bee an healing of thine errour.* For if the wicked man restore the pledge, and giue again that which he hath robbed, he shal surely liue and not die: otherwise hee hath no promise of life and

[t] Num. 5, 6, 7, 8.

[u] 1 Sam. 12, 3 Iudg. 17, 2, 3.

[a] Luke 19. 8. Ezek. 33, 15.

[b] Dan, 4, 24.

and pardon, if God haue made him able thereunto.

Verſe 20. *He anſwered againe, Thou ſhalt not goe through; then Edom came out againſt him with much people, and with a mighty power.* VVee haue already handled the requeſt of the Iſraelites: now let vs conſider the aunſwere of the *Edomites*, wherein we ſee they deny their petition, and came out with an hoaſt of men to ſtoppe their paſſage. The people of Iſraell ſpake kindly, and did no way deale iniuriouſly againſt them. Theſe anſwere roughly and curriſhly, they deale alſo maliciouſly and cruelly againſt them. VVee ſee hereby as in a Glaſſe, the Nature of the Enemies of the Church, (c) they are more mercileſſe and malicious, deſtruction and calamitie is in their wayes, theyr feet are ſwift to ſhed bloud, and the way of peace they haue not knowne. VVee learne therefore, that the aduerſaries of the people of God, are full of rage and violence, without all pitty and humanity, againſt the Church of God. This appeareth by that Prouerb of *Salomon*, which they daily verify, (d) *A righteous man regardeth the life of his beaſt, but the mercies of the wicked are cruell.* See an example in *Hazael*, e to whom the Prophet ſaith, *I know the euill that thou ſhalt do to the Children of Iſrael, for their ſtrong Cities ſhalt thou ſet on fire, and their young men ſhalt thou ſlay with the Sword, and ſhalt daſh their Infants againſt the ſtones, and rent in pieces their Women with Child.* And if wee marke the Hiſtory of the troubles of the Church in *Ægipt*, f recorded in the beginning of the Booke of *Exodus*, we ſhall ſee this plentifully remembred, and pittifully regiſtred. VVhen the people of God encreaſed, they enuyed them and theyr heartes braſt for anger; then they entred not onely into euill conſultations, but into barbarous and bloudy executions: they oppreſſed the Iſraelites vvith heauy burthens, theyr male Children (the fry and ſeede of the Church) were throwne into the waters. A like plot and practiſe againſt the Church we ſee in the dayes of *Mordecai* and *Eſter*, g when *Haman* was exalted, and his ſeat ſet aboue all the Princes that were in the Kingdome, he

Doct. 17.

c The enemies of the Church are malicious and cruell.

d Pro. 12, 10.

e 2. King. 8, 11 12.

f Exod. 1.

g Eſt. 3, 1, 6, 13

he thought it to little to lay handes on *Mordecai*; and therefore he ſought to deſtroy all the Iewes, young and old, Children and Women in one day. This is plentifully taught in the Booke h of the *Lamentations, Chapt. 5. Our Neckes are vnder perſecution, wee are weary, and haue no reſt: Wee gate our bread with the perill of our liues, becauſe of the Sword of the wilderneſſe: our Princes were hanged, our Elders were deſpiſed, our young Men were ouerburthened, our Children were cruſhed, our Women were defiled; ſo that all cruelty was ſhewed toward them, becing as it were weather-beaten with continuall ſtormes.* All theſe thinges teach, that the Enemies of the Church (howſoeuer they often couer the deapth of their hearts) are full of all vnrighteouſnes, wickedneſſe, maliciouſneſſe, full of enuy, murthur, debate, haters of God, doers of wrong, proude, without naturall affection, ſuch as can neuer bee appeaſed, mercileſſe, without humility or humanity.

h Lam. 5. 4, 5, 10, &c.

The Reaſons are plaine and euident, whether we reſpect the Church, or the Enemies of the Church. For firſt, theyr malice exceedeth toward the Saints of God, becauſe they follow goodnes, and follow not them in al exceſſe of ryot, ſo that i *Whoſoeuer refrayneth from euill, maketh himſelfe a pray.* Albeit, in quiet dayes and peaceable times (ſuch as our eyes hath ſeene) the Enemies dare not ſhew in outward manner the inward malice of theyr harts, becauſe theyr hornes wherewith they haue puſhed againſt Gods people, are cut ſhort, yet alwayes inteſtine rankour boyleth and burneth within them, & in the late dayes of the afflictions of the Church, in the memory of many, yet liuing, they ſhewed it to the full, ſtriking many Innocents with the Sword, that deſerued not to be touched with the Scabberd. They raged againſt young and old, learned and vnlearned, rich and poore, Men and Women, Children and Sucklings, againſt the liuing and the dead, digging vp their bones, endyting them, arraigning them, condemning them, and in the ende burning them. They beate them with Rods,

Reaſon 1.

i Eſay 59, 15.

Rods, they cut out theyr tongues, they ſmote them with Halberds, they burned theyr handes with Torches, and theyr whole bodyes with fire, and the poore Babe breaking [k] out of the Mothers Wombe, they caſt into the fire again, as the Brood of Hereticks. This is the reaſon added by the Prophet, not becauſe they had holden vp theyr hands [l] to a ſtrange God, not becauſe they had rayſed any tumults, not becauſe they were found in any wickedneſſe, [m] but *Mine enemies are aliue, and are mighty, they that hate me wrongfully are many, they alſo that reward me euill for good are mine aduerſaries, becauſe I follow goodneſſe.* A liuely Image and Picture of this perſecuting Church we haue in *Caine*, who ſlew his Brother: and wherefore ſlew he him? Becauſe his owne workes were euill, and his Brothers good. No maruaile therefore, if we be hated of the world for doing our duty. This was the eſtate of the Church, euen from [o] righteous *Abel*, whoſe bloud cryed for vengeance, as alſo [p] the Soules of them doe that were killed for the word of God, and for the teſtimony which they maintained.

k Acts and monumentes of the Church.
l Pſal. 44, 20.
m Pſal. 38, 19, 20.
n Iohn. 3, 12.
o Heb. 12, 24 Gen. 4, 10,
p Reu. 6, 9, 10.

Reaſon 2.

Againe, as their heartes are inflamed with fury and rage, ſo the Diuell is the Bellowes to blow the Coales, he mooueth their mindes to madneſſe and miſchiefe, albeit they perceiue it not. Hee is compared in Scripture to a Lyon, a Dragon, [q] an old Serpent, for his cruelty, pollicy, ſubtilty, and deep deuiſes. He was a [r] Murtherer from the beginning, and therefore no maruaile if his Inſtruments thirſt after the ſhedding of bloud, being no better then a wretched generation of cruell beaſtes. There is nothing ſo ſweet and pleaſant to the Wolfe, as to ſuck the bloud of the Lambes. This they haue learned of him that is the Father of all miſchiefe and murther. This is noted by the Apoſtle *Iohn, Reu.* 2. 10. *Behold it ſhall come to paſſe, that the Diuell ſhall caſt ſome into Pryſon, that ye may be tryed*: So that in all Perſecutions, although the Deuill be not ſeene to worke and contriue the plots and deuiſes, yet he is the Grand-Captain, and the chiefe agent.

q Reue. 12, 9.
r Iohn 8, 44.

agent. This the Apoſtle noteth plainely, 1. *Iohn* 3. 11. 12. Wee ſhould loue one another, not as *Caine*, which was of that euill one and ſlewe his Brother, declaring that he perſecuted and murthered his naturall Brother, becauſe Sathan had entred into him, and poſſeſſed his heart. It was *Caine* indeede that lifted vp his hand, but it was the Deuill that mooued him, and ſet him a work to kill his Brother. It was *Iudas* one of the twelue, that with a kiſſe betrayed his Maiſter, but it was the deuill [r] that firſt put it into his hart. VVhen cruell perſecutions are rayſed againſt the Church, the blind multitude is carried with rage and fury to ſatisfie theyr bloudy deſignes and deſires: yet it is the Deuill in them that doth all in all. Heere is a great myſtery and deepe ſecret to be conſidered, we think men to be Actors of all miſchiefe, but indeede it is the Diuell in them. *Ahabs* falſe Prophets bad him go vp againſt *Rameth Gilead* and proſper, [t] but it was a falſe and lying Spirite in the mouth of all his Prophets that entyſed him and them. *Ananias* & *Sapphira* ſold a poſſeſsion and kept away part of the price, deuouring that which was ſanctified, & conceiling their purpoſe from the Church: [t] but it was Sathan that had filled their heart, that they ſhould lie vnto the Holy Ghoſt. *Elymas* the Sorcerer withſtood the Miniſters of GOD, and hindred the courſe of the Goſpell, neyther embracing the Fayth himſelfe, nor ſuffering them that would embrace it; but, it was becauſe he was an enemy of all righteouſnes, and the Childe of the Deuill. The *Sabeans* tooke away the Oxen, the *Chaldeans* fell vppon the Camels, the fire of GOD burned vp the Sheepe of *Iob*, his Sons and his Daughters were eating and drinking in their Eldeſt Brothers Houſe, & a vehement and violent wind ſmote the foure corners thereof, that it fel vpon all and ſlew them: [u] but Sathan had an Oare in this Boat, he was the Maiſter-workman, who as hee gaue them their task, ſo no doubt would giue them their wages. Whoſoeuer is the Inſtrument, the Diuell is the prin-

[r] Luke 22, 3.

[t] 1. King. 22, 6 22.

[t] Acts 5, 2, 3.

[u] Iob. 1, 12.

principall moouer and procurer of all euill and trouble to the Church of God. Seeing therefore, the people of G O D are guided and directed by the Spirite of God in the waies of Godlineſſe, and ſeeing the Enemies of the Church are gouerned by the Spirite of the Deuill, to worke wickedneſſe and miſchiefe with all greedineſſe: it muſt needes be concluded, as an euident and certaine truth, that the enemies of the Church are full of rage and cruelty.

Vſe 1. The Vſes are theſe. Firſt, maruell not if the Church lie vnder great croſſes and afflictions, inſomuch that the Plowers plow vppon their backes, and make long furrowes. For they haue many and mighty enemies that plot crafty Counſels againſt them, and ſeeke to draw out their blood. Many Controuerſies and contentions ariſe in the world for things of this life; for houſes, for Lands, for poſſeſſions and Inheritances, for ſlaunders & Treſpaſſes, whereby many actions are brought, and many ſutes commenced betweene party and party, from whence much hatered and great heart-burning oftentimes enſueth: but no hatred like to that which cõmeth for matters of Religion; no band of affinity or conſanguinity can tye them together, (*b*) as our Sauiour teacheth, *I came not to ſend peace into the earth, but the ſword: for I am come to ſet a man at variance againſt his Father, and the Daughter againſt the Mother, and a mans enemies ſhall bee they of his owne Houſhold. Ye ſhall be betrayed alſo of your Parents, and of your Brethren and Kinſmen, and Friends, and ſome of you ſhall they put to death, and ye ſhal be hated of al men for my names ſake.* Al queſtions & quarrels among men for temporall and tranſitory things, find eaſie meanes of reconcilement; either the Iudge doth iudge them, or Neighbours ouer-rule them, or Arbitrators determine them, or Friends do end them, or the parties themſelues (wearied with coſts and charges in ſuites of Law) do grow to an agreement and compoſition: but the rage of the vngodly ſet on fire the of hel, is vnapeaſeable, no bounds of

b Mat. 10, 34, 35, 36. Lu. 21, 16, 17.

Reaſon,

Reaſon, no bands of Nature, no chaines of Law can tye them, or tame them, when once they haue ſet themſelues againſt the truth of God.

The cauſe of this hurly-burly, and of theſe perſecutions, is not properly in Chriſt, or in the Goſpel of Chriſt, *For hee is the Prince of peace, and his Goſpell is the Goſpell of peace* (c) *preached to them that were a farre off, and to them that were neere.* But the true cauſe of all theſe diſſentions and troubles in the world, is the malice of the Deuill, & the hatred of the world againſt Chriſt and againſt his Goſpell. Heere is the cauſe of diuiſion and diſagreement, that the wicked man is abhomination to the iuſt, and he that is vpright in his way is abhominatiõ to the wicked. Heere is the right and proper cauſe of mortall hatred, that the wicked beareth and breatheth out againſt the godly. Hence came the Popiſh Canon and concluſion, d *That faith is not to be kept with ſuch as they call and account Heretickes.* Thus then wee ſee, that the greateſt hatred hath riſen euermore from difference and diuerſity in Religion. This appeareth in *Cain* and *Abel*, in *Iſaac* and *Iſmael*, in *Iacob* and *Eſau*, in the *Iſraelites* and the *Egiptians*, in *Dauid* and *Saule*, in *Chriſt* and the *Phariſes*, in *Paule* and the *Iewes*, in the *Heathen* and Gods people, in the Beleeuers and the Infidels. *There is* e *no fellowſhip betweene righteouſneſſe and vnrighteouſneſſe, no Communion, betweene light and darkeneſſe, no concord betweene Chriſt and* Belial, *and therefore a confuſed mixture betweene the Religion of Antechriſt and the Goſpell of Chriſt, hath an impoſſibility of any agreement.* This is alſo f manifeſt in all Hiſtories of the Church from the beginning. Theſe thinges beeing thus conſidered and thought vppon, wee cannot thinke it ſtraunge, that the Church lyeth vnder the Croſſe, and groneth vnder the heauy burden of it. So ſoone as *Haman* was aduaunced, by and by the Church mourned and ſighed. This the g wiſe man teacheth, *Prou.* 28. *When the wicked riſe vp, men hide themſelues: but when they periſh, the righteous increaſe.* Let vs then acknowledge that the Church is ſubiect to many

c Ephe. 2, 17.

d *Concil. Conſt.*

e 2 Cor. 6, 14, 15.

f *Sleid. cõment. lib.* betweene *Alphonſus* and *Diazius.*

g Pro. 28, 28, and 29, 2.

ny ſorrowes and much affliction, as a Campe beſiedged of Enemies, as a ſhippe toſſed of the windes, as Corne ground in the Mill, as a Vine-yard eaten with Beaſts, as a building beat vpon with ſtormes, and as a flocke daily in danger and aſſaulted with Wolues, whilſt the enemies clap their hands, and ſtampe with their feet, & reioyce in heart with all their deſpight againſt the Church of God, [h] as the Prophet confeſſed, *Pſal. 79. O God the Heathen are come into thine inheritance, thine holy Temple haue they defiled, and made Ieruſalem an heape of ſtones: We are a reproach to our Neighbours, euen a ſcorne and deriſion to them that are round about vs.* This firſt vſe is, that which the Apoſtle *Iohn* [i] directly concludeth from this Doctrine, hauing produced the example of *Cain* who ſlew his own Brother, gathereth this conſideration from thence, *Marueil not my Brethren, though this world hate you.*

[h] Pſal. 79, 1, 2, 3, 4.

[i] 1. Ioh 3, 12, 13

Vſe 2. Secondly, ſeeing this is the Nature of the wicked to deale miſchieuouſly and maliciouſly againſt the Church of God: We learne from hence a point of wiſedom and godly pollicy, to looke to our ſelues, that wee doe not relye vppon them, leaſt they beguile vs and betray vs. There is no truth in them, and therefore no truſt is to be giuen vnto them. *Herod* made a ſhewe of loue and reuerence to Chriſt, he would needes [k] loue and worſhippe him, but his meaning was, he would come and kill him. Beware thou bee not ſeduced and entrapped by ſuch ſecret Enemies, which pretend piety, but vſe treachery: ſee thou do not relye vpon thē, commit not thy ſelfe vnto them. They cannot loue thee that doe not loue the Lord; neyther can they be faithfull to thee, that are vnfaythfull to God. They will cloſe and gloze with thee, till thou bee come within theyr danger, as *Caine* [l] ſpake kindly to *Abell*, till he was in the field, then he roſe vppe and ſlew him: or as *Ioab*, whoſe wordes were ſmoother then Oyle, and ſofter then Butter, [m] *Art thou in peace, my Brother? But he ſmote him that he dyed,* [n] *ſhedding the blood of battell in the dayes of peace.* Theſe men haue the voyce of

[k] Math. 2, 8, 16

[l] Gen. 4, 8.

[m] 2. Sam. 20, 9

[n] 1. King. 2, 5

Iacob, but the rough hands of *Eſau*: they haue the words of a Brother, but the heartes of an enemy: they ſalute with a Kiſſe, but perſecute with the Sword. For deceitefull amity is double enmity, and fained friendſhippe is a double miſchiefe. The Fiſher bayteth his hookes when he would catch the Fiſh: the Fouler o ſingeth ſweetly, when he would deceiue the Bird: the Hunter hydeth his Nets warily and wiſely, when hee mindeth to take his prey. We haue oftentimes to doe with ſuch cunning Fiſhers and mighty Hunters. Wherefore, there is great cauſe to looke to our ſelues, for when they cannot preuaile with the Lyons paw, they put on the Foxes skinne, and goe to worke with craft and wilineſſe. Yea, the Church of God from time to time, hath ſuſtained greater hurt by their owne ſimplicity, then by the Enemyes cruelty: and by their owne lightneſſe of beleefe, then by the ſharpneſſe of theyr Sword. When they pretend the greateſt curteſie, then they intend the greateſt villany: when they offer treaties of peace, leagues of marriage, and ſuch like confederacies, then the hooke is baiting, the Snare is laying, the Net is ſpreading before the eies of all that hath wing, that they may effect their treaſons and conſpiracies. And this is it which one of the p heads of their Church once ſayde, if the Keyes of *Peter* could not preuaile, they would take vp and draw out the Sword of *Paule*. Thus like falſe Prophets, and falſe Bretheren they come in Sheepes cloathing, q but inwardly they are rauening Wolues. It remayneth therefore, that we ſtand vppon our guard, and watch ouer our ſelues, that we be not intrapped by their ſubtilties. Vpon this ground Chriſt our Sauior r warneth vs to be wary, *Mat.* 10. *Behold, I ſend you as ſheep in the midſt of the wolues, be therfore wiſe as ſerpents, & innocent as Doues:* wher we are taught, that we muſt all be armed with wiſedome & ſimplicity againſt our Enemies. Two needfull graces to be ſought after, as in all ages, ſo eſpecially in theſe daungerous times wherein we liue. Let vs labor to haue true pollicy, & true ſim-

o *Cato: Fiſtula dulce canit, volucrem dum decipit auceps.*

p *Balacent.* 8.

q Math. 7, 15.

r Math. 10, 16.

simplicity, let both these bee found in vs, that they may accompany alwaies each other, and neuer bee separated the one from the other. For pollicy without simplicity is deceiueable craftinesse: and simplicity without pollicie, is deceiued sottishnesse.

Vse 3 Lastly, seeing the Enemies of the Church be a bloudy generation, it is our duty to pray earnestly vnto GOD, not to deliuer vs into their handes, whose rage and malice knoweth no end or measure. Indeed our sinnes haue deserued this scourge: but let vs rather desire him to correct vs by his owne hand, for hee is gratious and merci-
[r] Ezek. 18,23. Lam. 3,33,34 ful, [r] *He desireth not the death and destruction of a Sinner, but that he may turn vnto him, & liue.* This made the people of God from time to time, rather then they would fall into the handes of cruell Enemies, to be willing and ready to receiue any punishment at Gods hand. This we see, *Iudg.* 10. When the Israelites had forsaken the Lord and his worship, he complaineth against them, saying; *Did not I deliuer you out of the handes of the Egiptians, Ammorites, &c. yet ye haue forsaken me, and serued other Gods that ye haue chosen, let them saue you in the time of your Tribulation:* then
[t] Iudg. 10,15. they cryed in their danger: [t] *Wee haue sinned O Lord, doe thou vnto vs whatsoeuer pleaseth thee, onely we pray thee to deliuer vs this day from the Ammonites.* This we see yet more
[u] 2. Sam. 24,13 14. euidently in the example [u] of *Dauid. 2. Sam.* 24. VVhen in the pride and presumption of his heart hee had numbred the people, when God sent him his word, and offered him the choyce of Famine, or Sword, or Pestilence, hee sayde, *I am in a wonderfull streight: let vs now fall into the hand of the Lord, for his mercies are great, and let me not fall into the hand of man.* VVho had not rather receiue punishment at his Fathers handes, of whose loue hee is assured, then to be punnished with the strokes of an Enemy, that loueth him not, but hateth him to the death? Men are proud & cruell, fierce and ambitious: but God is full of compas-
[x] Psal. 103, 14 sion, and his mercy endureth for euer, [x] hee knoweth whereof we are made, he remembreth that wee are but dust,

dust, [f] he considereth that we are Mortall, yea a winde that passeth, and commeth not againe. He will not suffer his to bee tempted aboue that wee are able to beare. Hitherto the Lord hath visited vs with his mercifull and gentle corrections, famines, sicknesses, and strange diseases: let vs behold his gratious dealing toward vs, and profit by these fatherly admonitions; for if he should deliuer vs into the hands of barbarous and beastly enimies, wee should soone discerne the difference betweene the louing chastisements of a Father, and the bloudy strokes of an enemy.

[f] Psal. 78, 39

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22 *Then they departed from* Kadesh, *and the Children of* Israell, *euen all the Congregation came vnto Mount* Hor.

23 *And the Lord spake vnto Moses and Aaron in Mount* Hor, *neere the border of the Land of Edom, saying:*

24 Aaron *shall be gathered vnto his people: for hee shall not enter into the Land which I haue giuen vnto the Children of Israel, because ye rebelled against my commaundements at the waters of strife.*

25 *Take* Aaron *and* Eleazar *his Sonne, and charge them to come vnto this Mount.*

26 *And cause Aron to strip of his Garments, and thou shalt put them vpon* Eleazar *his Son: then* Aaron *shall bee gathered to his Fathers, and shall die there.*

27 *And* Moses *did as the Lord had commaunded: for they went vp vnto Mount* Hor *in the sight of all the Congregation.*

28 *And* Moses *caused* Aaron *to strip off his Garments, and he put them vpon* Eleazar *his Sonne, and* Aaron *died there in the top of the Mount: so* Moses *and* Eleazar *came downe from off that Mount.*

29 *And when all the Congregation saw that* Aaron *was dead, all the House of Israell wept for* Aaron *thirty daies.*

Hitherto of the Ambassage of *Moses* to the King of *Edom:*

These words containe the third & last part of the Chapter; to wit, the death of *Aaron*, after the people were remooued from the borders of the *Edomites*. For albeit, the King did so vnkindly deny them any passage, yet *Moses* and the Israelites doe not oppose themselues against them, or attempt to breake through by force of Armes, & multitude of men, and dint of sword, but passe by their borders peaceably, & fetch a compasse about their land. True it is, those enuious *Edomites* were woorthy to perish, & to bee vtterly destroied for their inhumanity, yet becauſe the time was not yet come, wherin the Lord had
y Gen. 25, 23. propheſied and promiſed, that y *The Elder ſhould ſerue the Younger, therefore the Iſraelites commit vengeance to the Lord*
z Rom. 12, 19 *to z whom it belongeth.* Now, in theſe verſes, we ſee howe GOD beginneth to execute the former threatning againſt *Moſes* and *Aaron*. For heere we haue to conſider three things. Firſt, the death of *Aaron*. Secondly, the ſucceſſion of his Sonne. Thirdly, the mourning of the people. The Father dyeth, the Sonne ſucceedeth, the people lamenteth the death of the High-Prieſt. If *Aaron* had dyed without any prediction and foretelling of his death, all men might haue thought it had fallen out at aduentures, & aſcribed it wholly to the decaying of ſtrength & waſting of Nature: but being reuealed to *Aaron* himſelfe, & manifeſted to the whole Congregation, both the time when, and the place where he ſhould dye; it appeareth, that his daies were numbred, and his yeares limited which he could not paſſe.

As then God had determined the death of *Aaron*, and denounced his ſhutting out of the Land of *Canaan*; ſo that ſentence is here executed vpon him, the other con-
a Deut 34, 4, 5 cerning *Moſes* is reſerued (*a*) vnto his time appointed of God. In this place, God commaundeth both of them what to doe, euen to aſcend vp to the Mountaine, and ſheweth that *Aaron* ſhall dye there for his diſobedience, whoſe Garments muſt be pulled off, and put vpon *Eleazar*, leaſt by touching of the dead, the holy Garments

ſhould

ſhould be defiled. After this Commaundement, followeth their obedience agreeable to the ſame, they come vp to the Mountaine, *Aaron* is ſtripped, *Eleazar* is cloathed with them. *Aaron* without feare of death, or longer deſire of life, or Prayer for life, departeth in peace according to the word of God, he is gathered to his Fathers, *Moſes* and *Eleazar* deſcend from the Mountaine: *Moſes*, *Eleazar*, and the people mourne for *Aaron* thirty dayes.

Verſe 23. 24. *And the Lord ſpake vnto Moſes and Aaron.* Wee ſee heere according to the former threatning pronounced by the mouth of GOD, Verſe 12. that *Aaron* commeth not into the Land of Promiſe, but dyeth in Mount *Hor*. We learne hereby, (*b*) that the threatnings of God are accompliſhed. Howſoeuer his Iudgementes are many times deferred, and his puniſhmentes prolonged, becauſe he is patient toward vs, and would haue no man to periſh, but would haue all perſons come to repentance: yet in the end all his threatnings ſhall bee verified and fulfilled. Conſider this truth, in our firſt Parents, (*c*) God threatened them if they did eate the forbidden fruite, they ſhould dye the death; we ſee the effect in them, and all theyr poſterity throughout al times and generations. Behold other threatnings of God, we ſhall alwayes read the Execution after the Denuntiation. So when God, by the Miniſtery of *Noah*, a Preacher of righteouſneſſe, had threatned[d] to deſtroy the whole World, if in an hundred and twenty yeares they repented not, we ſee how hee brought in the Floud vpon the World of the vngodly, and ſwept them away from the face of the earth, which they had corrupted with theyr cruell and vncleanely conuerſation. This we ſee likewiſe taught vnto vs, throughout the Bookes of the holy Hyſtory of *Ioſhua*, [e] The man is curſed before the Lord, that riſeth vp and buildeth the Citty *Iericho*, hee ſhall lay the Foundation thereof in his eldeſt Sonne, and in his youngeſt Sonne ſhall he ſet vp the gates of it: meaning there-

Doct. 18. [b] Gods threatnings are accompliſhed.

[c] Gen. 2, 17, with 3, 7.

[d] 2 Pet. 2, 5.

[e] Ioſh. 6, 26.

by, that whosoeuer should attempt to builde this Cittie, he should pay for it dearely, because what time he layeth the foundation of the Walles, his Eldest Sonne shall die, and when hee setteth vp the Gates, and hath finished it, his youngest Sonne shall dye. VVhen this threarning seemed quite forgotten, and consumed with the Rust of time, God doth bring it to passe, as we see in the Booke of Kinges, f in *Hiel* the *Bethelite*, according to the word of the Lord which he spake by *Iosua*, the Sonne of *Nun*. The like we see in *Zachariah*, when resting in the power of Nature, and the strength of his owne body he beleeued not the Angell, g he was striken dumbe, and could not speake vnto the people. A memorable example also we haue in the streight siedge of *Samaria*, where a Prince answered the man of God and said; h *Though the Lord would make Windowes in the Heauen, could it come so to passe?* And he said: *Behold, thou shalt see it with thine eyes, but thou shalt not eate thereof: and so it came vnto him, for the people trod vpon him in the Gate, and he dyed*. Thus are all the threatenings of God performed in their times and seasons.

f 1. King. 16, 34

g Luke 1, 20.

h 2. King. 7, 2, 19, 20.

Reason. 1. The Reasons hereof are euident. For first, the Nature of GOD is true and vnchangeable: *Heauen and Earth shall passe, but one iotte or title of his vvord shall not passe, but shall bee fulfilled*. This is that which is vrged afterward in this Booke, Chapter 23. *God is not as man that he should lie, neyther as the Sonne of man that hee should repent:* i Hath he sayd, and shall it not be done? Hath he spoken, and shall he not accomplish it? Seeing therefore God is vnchangeable, with whom is no variableneſse, or shaddow of turning, he will let none of his words fall to the ground, he is in one mind, and who can turne him; yea he doth what his mind desireth.

i Num. 23, 19. Sam. 3, 19.

Reason 2. Againe, who can hinder him, or say vnto him, VVhy doest thou thus? No might, no power, no pollicy can withstand him in his workes, albeit men rebell neuer so much, and resist neuer so mightily against him. There is great power in Princes, they are able to bring mighty

thinges

things to paſſe, and to croſſe the attempts of others, yet ſometimes they are croſſed and reſiſted themſelues. It is not ſo with the Lord our God, [l] *Who is in the Heauens, and doth whatſoeuer he will. Hee hath the heartes of all, euen of Princes, in his owne hand,* [m] *as the Riuers of waters he turneth them about as pleaſeth him.* This made the Apoſtle cry out, [n] *O the deepeneſſe of the Riches, both of the Wiſedome and knowledge of God! How vnſearchable are his Iudgments, and his waies paſt finding out! For who hath knowne the mind of the Lord? Or who was his Counſeller? Or who hath giuen him firſt, and he ſhall be recompenſed? And who hath reſiſted his will?* So then, whether we conſider, the Nature of God without change, or the weakeneſſe of man without power, we may ſafely & truly conclude, that all the threatnings which haue been pronounced and denounced by the mouth of God, ſhall be verified and performed without any altering or diminiſhing of them.

[l] Pſal. 115. 3.

[m] Pro. 21, 1.

[n] Rom. 11, 33, 34, 35. and chap. 9, 19.

Let vs apply this to our ſelues, and gather aſſuredly from hence, the wofull eſtate of all wicked and vngodly men. For, ſeeing hee doth not dally with vs, or ſcar vs without cauſe, ſo that all his threatninges faithfully denounced ſhall be vndoubtedly accompliſhed: how ſhall they eſcape ſo great condemnation as lieth at the doore, and hangeth ouer their head? Howſoeuer therfore they put away the euill day far from them, and liue as if God ſate idle in Heauen, beholding all thinges, but puniſhing nothing: knowing all hearts and thoughtes, but not regarding the workes of men: ſaying, [o] *We haue made a couenant with death, and with Hell we are at agreement: though a Scourge runne ouer and paſſe through, it ſhall not come at vs, for we haue made falſhood our refuge, and vnder vanity are we hid:* Yet he that dwelleth in the Heauen ſhal laugh, the Lord ſhal haue them in deriſion. For what followeth? *Your Couenant with death ſhal be diſanulled, and your agreement with hel ſhal not ſtand, when a Scourge ſhall run ouer and paſſe through, then ſhall ye be troden downe by it.* This is that which the wiſe man ſaith. *Eccleſiaſt.* 8. *Becauſe ſentence againſt an euill*

Vſe. 1.

[o] Eſai. 28, 15, 18.

[p] Eccl. 8, 11, 12, 13.

nill worke is not ſpeedily executed, therefore the heart of the children of Men is fully ſet in them to doe euill: Though a Sinner do euill an hundred times, and God prolongeth his daies, yet I knowe that it ſhall be well with them that feare the Lord; but it ſhall not be well with the wicked, neither ſhall he prolong his daies: he ſhal be like a Shadow, becauſe he feareth not before God. And to the ſame purpoſe q the Prophet *Ezechiel* ſpeaketh Chap. 12.

q Ezek. 12, 21, 23, 24, 25, 26 27, 28.

What is that Prouerbe that you haue in the Land of Iſrael, ſaying, The dayes are prolonged, and all viſions faile? Tell them therefore, Thus ſayth the Lord God, I will make this Prouerb to ceaſe, and they ſhall no more vſe it as a Prouerbe in Iſrael, but ſay vnto them, the dayes are at hand, and the effect of euery Viſion; for I am the Lord, I will ſpeake, and that thing which I ſhall ſpeake ſhal come to paſſe, it ſhall bee no more prolonged, for in your dayes, O rebellious Houſe, will I ſay the thing, and will performe it (ſayth the Lord.) Againe, *The word of the Lord came to mee, ſaying: Sonne of Man, behold, they of the Houſe of Iſrael ſay, The Viſion that he ſeeth is for many dayes to come, and hee propheſieth of the times that are farre of; Therefore ſay vnto them, All my wordes ſhall no longer be delayed, but that thing which I haue ſpoken ſhall bee done, ſaith the Lord God.* VVhere the Prophet reproueth two ſorts of perſons, open deriders of Gods word, as if it ſhould neuer bee performed; and ſuch as prolong the euill dayes, as if the plagues were for many yeares, and ſhould not come in theyr dayes. But GOD expreſly and directly meeteth with them both, and bindeth them together in one bundle, declaring & making it plaine to theyr conſciences, that when he ſpeaketh the word, it ſhall be done, and when he pronounceth a Decree it ſhall ſtand. Thus, in all ages of the Church Sathan preuayleth with the Children of diſobedience, and draweth more to deſtruction by preſumption, then hee is able to do by deſperation. Let vs not harden our harts through the deceitfulneſſe of ſinne, r *Let vs ſeeke the Lord while he may be found, and call vpon him while he is neere.*

r Eſay. 55, 6.

Vſe. 2. Secondly, ſeeing the threatnings of God bee ſure and certaine; let vs ground our Faith in the vndoubted per-

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formance of thoſe Iudgements that are yet to come; as that the Lord Ieſus at the appointed time will break the Heauens and will come to iudge the quick and the dead at his appearance and in his Kingdome, that the wicked ſhall riſe againe, and ſtand before the barre of Gods Throne. Theſe thinges we ſee not yet accompliſhed, for *All thinges continue alike from the beginning of the creation.* [s] 2 Pet. 3, 3, 4, 10. *Hence it is, that Mockers ariſe which walke after their luſtes, and ſay, where is the promiſe of his comming? But the day* [t] *of the Lord will come as a Theefe in the night, in the which the Heauens ſhall paſſe away with a noyſe, and the Elements ſhall melt with heat, & the Earth with the workes that are therein ſhall be burnt vp: yea, when they ſhall ſay, peace and ſafety, then ſhall come vpon them ſuddaine deſtruction, as the trauaile vpon a Woman with childe, and they ſhall not eſcape.* [t] 1. Theſ. 5, 3. Thus the [u] Prophet *Malachi* propheſieth: *Behold, the day commeth, that ſhall burne as an Ouen, and all the proud, and all the wicked doers ſhall be ſtubble, and the day that commeth ſhall burne them vp, and ſhall leaue them neyther root nor Branch.* [u] Mal. 4, 1. Thus then wee ſee a day of Iudgement is decreed and determined, and remaineth for the appointed time, but at laſt it ſhall come, and not lie: though it tarry, waite: for it ſhall ſurely come and not ſtay.

Thirdly, we muſt not bee diſmayed when wee ſee the wicked proſper and flouriſh, ſpreading themſelues as the [x] greene Bay-tree: for loe, God hath ſet them in ſlippery places, and caſteth them downe in the end to deſolation; they are ſuddenly deſtroyed, and horribly conſumed, as the Chaffe which the wind driueth away, and as a dreame when one awaketh. This tentation hath ouertaken the Children of God, and cauſed them oftentimes to ſhrinke back, when they ſaw the proſperity of the vngodly, and on the other ſide, the troubles of the godly, [y] and hath made them to reaſon within themſelues of the prouidence of God. But ſhall not the King rule his owne Kingdome, or the Maiſter gouerne his own houſe, as pleaſeth him? And ſhall wee not giue the Lord leaue

Vſe. 3.

[x] Pſal. 37, 35.

[y] Pſal. 73, 2, 3. Hab. 1, 4.

so

to dispose of all things in Heauen and Earth, after the good pleasure of his owne will? He fatteth the wicked against the day of slaughter, hee leaueth them without excuse, and maketh his blessinges as a Witnesse against them. Contrariwise, the Children of God, though they suffer afflictions, yet afflictions to them are not euill, but try theyr Faith, as the Furnace doth the Gold. Let vs not deceiue our selues in iudging and esteeming of good and euill. That is good, which maketh vs better; that is euill, that maketh vs worse. The workes of the flesh, Adultery, Fornication, Vncleannesse, VVantonnesse, Idolatry, VVitch-craft, Hatred, Debate, Emulations, wrath, Contentions, Seditions, Heresies, Enuy, Murthers, Drunkennesse, Couetousnesse, and such like, are manifestly euill: these GOD keepeth from his deere Children, & his deere Children from them, that they raigne not in them. The Israelites in Egypt liued vnder hard Maysters, and carryed many heauy burthens, and sent vp many passionate sighes to God with deepe groanes of Spirit, whilest *Pharaoh* & the *Ægiptians* took crafty counsel together, & sported themselues in the miseries & mischiefs which they had brought vpon thē. But whose condition was the more happie, let the Red-Sea testify, [a] frō which the Israelites were deliuered, in which the *Ægiptians* were drowned. *Dauid* taken from the Sheepefoldes tasted of many sorrowes, being in perils among the *Amalekites*, in perils in the VVildernesse, in perilles of his owne Nation, in perils of his owne Seruantes, in perils among false Bretheren, and was hunted from place to place as a Partrige in the Mountaines, whilst *Saul* sought his life, and enioyed the pleasures and treasures of a kingdome. But whose estate was the more happy, let the end and issue of them both determine, the one liued in glory, and ended his dayes in peace, (*b*) the other sheathed his Sword in his owne bowels, and so dyed in despayre.

The Apostle Iames willeth vs to take the Prophets for an example of suffering aduersity, and of long patience, which haue spoken

[a] *Seuer. de diui. prouidentia. cap.* 8.

[a] Exod. 14, 27 29.

[b] 1 Sam. 31, 4

in

in the name of the Lord, c *Ye haue heard of the patience of Iob,* c Iam. 5, 10, 11
and haue knowne what end the Lord made, for the Lord is verie pittifull and mercifull.

Lazarus a poore Begger, deſtitute of ſuccour and friends, lying at the rich mans gate, hauing his minde as ful of cares as his body was of ſores, whilſt the rich glutton was clad in purple gorgiouſly, and fared deliciouſly euery day. But whoſe condition was the more bleſſed and happy of them twaine, let this tell vs and teach vs for our inſtruction, d that *Lazarus* when he dyed, had the d Lu. 16 22, 23
holy and elect Angels to attend vppon him to carrie his ſoule into *Abrahams* boſome, (e) that is to ſay; into the e Mat. 8, 11.
kingdome of heauen; the Rich-man alſo dyed, and his body was buried, his ſoule was carried and caſt into torments of hell, f where the Worme neuer dyeth, and the f Mar 9, 44.
fire neuer goeth out; the one vnſufferable, the other vnquenchable, both infinite. Let vs not therefore reſt in beholding the preſent face of outward things, but poſſeſſe our ſoules with patience in a ſweete Meditation of Gods prouidence, conſidering that it ſhall in the end be well with all them that feare the Lord, and that howſoeuer the wicked proſper in the world, and encreaſe in riches, g yet if we enter into the Sanctuary of God, wee g Pſal. 73, 17
ſhall ſee, they are ſet in ſlippery places, they are lifted 18.
vp on high, and therefore their fall ſhall be more feareſull, ſeeing al the threatnings of God muſt without faile faſten vpon them.

Laſtly, ſeeing the menaces and threatnings of GOD *Vſe. 4*
muſt be performed; this ſerueth alſo to aſſure vs, that the gracious promiſes of God made in mercy to his people, ſhall in truth and righteouſneſſe be accompliſhed. The Lord, that is alwaies the ſame, as he is true in his threatnings to the vngodly, ſo wil he be found true in his promiſes toward the godly. For ſeeing no part of his word ſhall paſſe away, and that he wil not h *falſifie his truth, nor alter the thing that is gone out of his mouth,* one part ſerueth h Pſal. 89, 33, 34
to confirme another; his threatnings are ratified by the

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assurance of his promises, and his promises are established to be surer then the Heauens by the assurance of his threatnings. So then, let vs learne to depend vpon God, and to trust in him, [i] *Knowing, that all his promises are yea, and Amen, vnto the glory of his name.* Let vs rest in him for the pardon of our sinnes, for the hearing of our prayers, for the feeding of our bellies, for the resurrection of our bodies, for the inheritance of euerlasting life, hauing a strong assurance of faith, that the Lord is iust and true in all his promises. This is a notable comfort and consolation to all the children of GOD, to cause vs to set our hope in him, hauing a patient and constant expectation of all things that by faith we haue beleeued, saying with the Apostle, [k] *For this cause I also suffer these thinges, but I am not ashamed: for I know whom I haue beleeued, and I am perswaded that he is able to keepe that which I haue committed to him against that day.*

[i] 2 Cor. 1,20

[k] 2 Tim. 1,12

Verse 25, 26. *Take Aaron and Eleazar his sonne, and cause Aaron to strip off his garments, and thou shalt put them vppon his sonne.* Heere is deliuered how *Aaron* yet liuing, his sonne is inuested and installed into his Office with the Ceremonies and solemnities thereunto appertaining, at the appointment of God, to shew the continuance of the Priest-hood, and to take away all occasions of dissentions from the people. Thus we see the good estate of the Church is prouided for by *Moses*, before *Aaron* dyed and went the way of all flesh. The Doctrine hence is, that the good of the Church must be regarded of vs, to leaue it in good case after our death and departure. I say, it is a principall duty required of vs, when we must leaue the world, to prouide for the continuance of the Church and truth of God, that it may flourish after vs, & not die with vs, or be buried in the earth for euer. This appeareth by the Apostle *Peter*, [l] *I will endeauour alwaies, that ye also may be able to haue remembrance of these things after my departure.* Heereunto accordeth the care of the [m] Apostle *Paule* writing to *Timothy*, *Watch thou in al things: suffer*

***Doct.* 19. The Church must be left in good estate after our departure.**

[l] 2 Pet. 1,15.

[m] 2 Tim 4,5,6

fer aduersity: do the worke of an Euangelist: cause thy ministery to be throughly liked of, for I am now ready to be offered, and the time of my departing is at hand. This we see many wayes in *Moses*, who would not leaue the people without a guide, as sheepe without a Shepheard, and therefore prayed for a fit Gouernour, [n] *Let the Lord God of the spirits of all flesh appoint a man ouer the Congregation, who may go in & out before thē.* And therfore it is said, *Deut.* 34,9. that *Ioshua* the son of *Nun* was full of the spirit of wisedom, *For Moses had put his hands vpon him, and the Children of Israell were obedient vnto him, and did as the Lord had commanded Moses.* Likewise *Dauid* at the point of death [o] exhorteth the Officers of his kingdome, and *Salomon* his sonne, which was to sit vpon his Throne, to know the God of his Fathers, and to serue him with a perfect heart, and with a willing mind, assuring him, that if he seeke him, hee will be found, and threatning him if he forsake him, that God will cast him off for euer.

[n] Numb. 27, 16, 17.

[o] 1 Chro. 28.9

And great reason it is, we should haue this care and consideration of the good and beauty of the Church. For the Church is our Mother, who hath conceiued and brought vs forth to liue a spirituall life to God, we haue sucked her breasts, and through her we haue heere begun our heauen and happinesse? What vnkindnesse and vnthankefulnesse were this to leaue her destitute, who hath trauailed in paine of vs vntill Christ be formed in vs, and to withdraw all duty and endeuour from her touching her condition to come? Were it not a note of an vnnaturall, a lewd, a shamefull childe, to forsake his mother who bare him in her wombe, nourished him with her brests, dandled him in her lap, refused no base seruice for his good, cared for him when he could not care for himselfe, in whose eyes hee was tender and deare; were it not (I say) a note of great infamy to leaue her in misery, or as a prey to the Enemy? We see the Lord Iesus Christ, being on the Crosse, [p] prouided for his Mother, and committed her to the care of the Disciple who he

Reason. 1.

[p] Iohn 19. 26, 27.

hee loued. In like manner the Apostle requireth this duty, *If any faithfull man, or faithfull woman, haue Wid-*
q 1 Tim. 5, 8, 16. *dowes, let them Minister vnto them:* q *And if there be any that prouideth not for his owne, he denieth the faith, and is worse then an Infidell.* Whosoeuer therefore hath beene brought vp in the bosome of the Church, begotten by the immortal seed of the word, nourished at the Table of Christ, and taught to looke for an eternall inheritance in the Heauens, can neuer assure himselfe to be the true child of his Mother, but rather a base and Bastardly brood, vnlesse he shew it by the continuall care he hath of the safegard
r Gal. 4, 26. and protection of the Church, r which is the Mother of the faithfull.

Reason. 2. Besides, greeuous and greedy Wolues enter vpon the labours of faithfull and painfull Pastors, to make hauock of the Church, and to seduce the people of God. For
(Latimer. Satan is neuer ydle, though neuer well occupied, (and as
t Iob 2, 2. a reuerent Father once said, he is the most diligent Byshop in his Dioceese: he neuer resteth, but alwayes t *compasseth the earth too and fro, and walketh therein:* He hath his Instruments which he setteth on worke, that poyson the Church with the leauen of false Doctrine, and sowe the
u Acts 20, 28, 29, 30. Lords field with the Darnall of their diuelliſh deuises. Therefore, the Apostle exhorting u the Elders of *Ephesus Act.* 20. saith. *Take heed to your selues, and to all the Flocke, whereof the Holy-ghost hath made you ouer-seers, to feede the Church of God which he hath purchased with his owne blood: for I know this, that after my departure shall greeuous Wolues enter in among you, not sparing the Flocke. Moreouer, of your selues shall men arise, speaking peruerse thinges, to draw Disciples after them.* If then the Church be our Mother, and we her children, and besides lye open to wilde Beasts that seek to destroy and deuoure her, it standeth all her sonnes and Daughters vppon, to be carefull of her good and peaceable estate, that she may be out of danger of such Enemies.

Vse. 1. Now it remaineth to see the vses heereof. First, wee learne from hence, the continuance of the Church vpon the

the earth, & the perpetuall remaining of it, ſo long as the earth endureth, and ſo long as the Sun abideth a faithfull witneſſe in the Heauens. Though it be ſometimes driuen from place to place, and abideth not in one ſtay and ſtate, × like the Moone, that ſometimes ſhineth in the Full, ſometimes in the Wane, and ſometimes in the Eclipſe, y as the Woman conſtrayned to fly into the Wilderneſſe, wher *She hath a place prepared of God, that they ſhold feed her there*: & as the raign of *Ahab*, when *Elias* thought himſelfe left alone (*a*) as a Sparrow vpon an Houſe top: yet there alwayes hath beene a Church from the beginning, and euer ſhall bee a Church to the end, from *Adam* the firſt, to the laſt man that ſhall ſtand vpon the Earth. This the (b) Prophet teacheth, *Pſal. 72. They ſhall feare thee as long as the Sunne and Moone endure from generation to generation*. And againe, *Thou haſt* (*c*) *laid the foundation of the Earth, and the Heauens are the worke of thine hands: They ſhall periſh, but thou ſhalt endure: euen they all ſhall waxe old as doth a Garment: as a Veſture ſhalt thou change them, and they ſhall bee changed. The Children of thy Seruants ſhall continue, and their ſeede ſhall ſtand faſt in thy ſight*. To this purpoſe (*d*) our Sauiour ſayth, *Matthew 16, 18. Vppon this Rocke will I build my Church, and the Gates of Hell ſhall not ouercome it.*

× *Auguſt. epiſt. 48.*
y Reue. 12, 6.
a 1 King 19, 10. Pſal. 102, 7
b Pſal. 72, 5.
c Pſal. 102, 26, 27, 28.
d Math. 16, 18.

Let the Enemies fret and ſtorme, let them rage and rore neuer ſo much, they labour in the fire, and ſweate in vaine, they ſhall periſh and fall downe, but the Lord, that is able of ſtones to raiſe vp Children vnto *Abraham*, holdeth vp the heades of his people that they ſtand (*e*) *As an Houſe built vppon the Rocke, the Raine falleth, the Floud commeth, the wind bloweth, and beateth vpon that houſe, yet it abideth firmely and falleth not, for it is grounded on the Rocke*, f like the buſh that burned with fire, but was not conſumed.

e Mat. 7, 24, 25
f Exod. 3, 2.

Secondly, ſeeing our care muſt bee, that the truth of GOD may liue when wee are dead, and remaine after our departure: It is the duty of all the Miniſters of God

to

g 2 Tim. 4, 2, 3 to g preach the word of God in season and out of season, to bee instant in reproouing, rebuking, exhorting, with all long suffering and Doctrine: yea, to doe these things with all their power, seeing there is neither worke nor wisedome in the Graue whether they goe. For (alasse) how shall they mind the future good of the Church after theyr death, that meane not the present good of the Church in the time of their life? VVherefore, let vs take all occasions and opportunities to promote the Gospell,

h Acts 20, 27, 20. h *Let vs keepe backe nothing that is profitable, but reueile to the people the whole counsell of God, knowing that they are redeemed by the blood of Christ, and we are put in trust after a sort with the price thereof.* VVee haue a great account to make in the day, in the great day of the Lord; let vs therefore stirre vp our selues to feede the flocke of God that dependeth vpon vs. And surely the cause of the ruine and desolation of many Churches, is the negligence and idlenesse of the Pastors thereof, i *For while the Husband-men sleepe, the Enemy soweth Tares amongst the Wheat.* From hence it commeth, that the people liue in ignorance, lie in open sins, and are carryed away with euery blast of false Doctrine, whithersoeuer false teachers will carry & conduct them.

i Math. 13, 24 25.

k Esai 56, 9, 10, 11, 12. This the Prophet k *Esay* toucheth and teacheth, Chapter 56. *All ye beastes of the field come to deuoure, euen all the Beasts of the Forrest: Their Watch-men are all blinde, they haue no knowledge, they are all dumbe Dogs, they cannot barke, they lie and sleepe, and delight in sleeping: And these greedy Dogges can neuer haue enough, and these Sheepheards cannot vnderstand, for they all looke to their owne way, euery one for his aduantage, and for his owne purpose.* VVhere he teacheth, that the people are ready, and lie open to be seduced by Atheists, by Papists, by Libertines, by Familists, by Anabaptists, by Brownists, where there are blind guids, and idoll sheepheards, euill beastes, and slow bellies, that feede themselues, but feede not the flocke.

And he noteth foure monstrous vices and Capital sins that poysoned the Church. First, albeit they were appoin-

pointed watchmen, yet they were blind, & their iudgement corrupted: They were made l *Seers*, and yet did not ſee: Lights, and yet were in darkeneſſe: Teachers, and yet were vnlearned: Inſtructers of others, and yet wanted knowledge themſelues. *If then the* m *light be darkneſſe, how great is that darknes.* Secondly, they were ſluggiſh and loathfull Dogges, they cannot for drowzineſſe and lazineſſe open their eyes to ſee, or their mouths to barke. And when they are called vppon and ſpoken vnto, ſaying, n *How long wilt thou ſleepe, O ſluggard? When wilt thou ariſe out of thy ſleepe?* They anſwere, *Yet a little ſleepe, a little ſlumber, a little folding of the hands to ſleep?* Thirdly, they are greedy of their owne gaine, couetous, and giuen to filthy lucre, being carried away by the deceit of *Balaams* wages. Laſtly, they are giuen to belly-cheere, and all Ryot, o *They follow their pleaſures, and pampering of their bellies, making them the God whom they ſerue, and do not ſerue the Lord Ieſus.* The Apoſtle ſaid, p *I ſeeke not yours, but you: but theſe might ſay otherwiſe of themſelues: I ſeeke not you, but yours.* And are not ſuch Paſtors to bee found among vs, that through Couetouſneſſe and Epicuriſme regard not the duties of their calling? They ioyne liuing to liuing, as thoſe that ioyned houſe to houſe, they liue at pleaſure, they eat, they drinke, they feaſt, they ſay, q *Come, I will bring Wine, and we will fill our ſelues with ſtrong drinke, and to Morrow ſhall be as this day, and much more aboundant.* Heerby they are made vnfit and vnable to doe the duties of their calling: ſo as like crammed Dogges they lie bathing and beaking themſelues by the fire, and though neuer ſo much harme be done in Gods Church, they cannot be made to awake and barke in any ſeaſon, to warne the people and to fray away the wolfe.

l 1 Sam. 9, 9.

m Mat 6, 23.

n Pro. 6, 9, 10.

o Iude verſ. 12

p 2 Cor. 12, 14, 15.

q Eſay 56, 12.

But if any go about to raiſe and to rouze them vp out of their ſleep, they diſquyet their Conſciences too much, and trouble their patience, ſo that they are ready to gnarre, yea they begin to ſnatch and ſnap at him with their teeth. So that the beſt way is to follow the counſell

sell of our Sauiour which he gaue concerning the Pha-
[r] Mat. 15, 14. risies, [r] *Let them alone, they be the blind-leaders of the blind, and if the blind lead the blind, both shall fall into the ditch.* Seeing then, such as teach not the people, ouer whom the holy-Ghost hath made them Ouer-seers, can neuer soundly desire the after-good of them: it behoueth such to labour with all their strength to builde vp the people in knowledge, faith, and obedience, that so God may haue a people to serue him after their departure.

Vse. 3. Lastly, seeing we must all labour that Religion may continue and flourish when we are laide in our graue, & gathered to our Fathers: it standeth euery one vppon that hath the gouernment of others, whether it be in the Church, or in the Common-wealth, or in the priuate family to looke to their charges, that by their godly care and holy endeuour, God may bee worshipped and serued after their departure. This is to bee considered of Magistrates, Ministers, and Gouernours of houses. The Magistrate ruling in the Common-wealth (whether it be the King as the superiour, or whether it be other Gouernours, as they are sent of him for the punnish ment of euill doers, and for the praise of them that do well) must prouide to the vtmost of his power for the godly and peaceable estate of the kingdome, or incorporation where he remaines, by maintaining the Ministry, by promoting Religion, and by executing Iustice. This *Moses*
[s] Deut. 31, 2. 6, 7, 8 did, as we saw before, he [s] assembled the people, he signified his departure, he encouraged them against theyr Enemies, & tooke order for their welfare after his death, by appointing *Iosua* to succeede him and to bring the people into the land which the Lord had sworne vnto
[t] Iosh. 23, 6, 8. their Fathers. Thus *Iosua* dealt, walking in the steps of *Moses* his Maister, [t] hee giueth the people charge to worship the true God, to sticke fast vnto him with full purpose of heart, to loue him, to feare him, to serue him in vprightnesse and in truth, and to put away the Gods which their fathers serued beyond the Riuer. Thus did

Dauid

David set his sonne vpon his Throne before he dyed, u and gaue him a great charge to maintaine that Religion which hee had established. The duty of all Ministers when they are dying and departing this life, is, to prouide as carefully as they can, that the good worke begun by them, may be furthered by their successours, and that the truth which they haue planted, may not be supplanted and pulled vp by the roots by such as shall enter into their labours. It is not enough for them to labour in their owne persons while they liue, but to endeuour that others may succeed them in piety as wel as in place, and in diligence, as well as in office. Thus dealt Christ our Sauiour in calling his Apostles: thus dealt the Apostles x in ordaining Elders in euery Citty, and appointing Pastors and Teachers in seuerall places so soone as they had gained them to the faith. Lastly, it is the duty of all Fathers and Maisters of families to prouide for the soules and saluation of all such as are vnder their iurisdiction and gouernement; euen of such as are the meanest and lowest in the house, to charge them to knowe the true God, and to serue him in the simplicity and sincerity of their hearts. This must we do in health, this we must do in sickenesse, this we must do in death: and so we shal glorifie God liuing and dying. Thus did *Abraham* teach his children and seruants, and for this he is commended of God, y *I know Abraham my seruant, that he will command his sonnes, and his household after him, that they keepe the way of the Lord to do righteousnesse and iudgement*. Thus did *Iacob* z when he dyed, and this must all of vs be careful to practise, if we will be the Children of faithfull *Abraham* (a) to speake of the Lawes of God in our houses, when wee walke by the way, when we lye downe, and when wee rise vp.

u 1 King 2, 2, 3

x Titus 1, 5.

y Gen. 18, 19.

z Gen. 49, 1, 2.

a Deut. 11, 19

Verse. 27, 28. *And Moses did as the Lord had commanded, he caused Aaron to strip off his garments, and hee put them vpon Eleazar his sonne.* We see the obedience of *Moses* to the Commaundement of God: for *Aaron* pulled off his

Prieſtly robes, and they are put vpon *Eleazar*, to whom lineally the Prieſt-hood did deſcend: whereby we ſee, that there was a perſonall ſucceſſion belonging to the Prieſt-hood from Father to ſonne, and from one man vnto another. Heereby (b) we learne, that the Prieſt-hood vnder the Law paſſed from one to another. The Prieſt-hood begun in *Aaron*, and continued in his line, reſted not in one man, but continued by ſucceſſion from age to age. This we ſee euidently proued throughout the old Teſtament, for as they were cut off by death, ſo others aroſe in their roomes that ſerued at the Altar. As *Eleazar* ſucceeded *Aaron*, c ſo did *Phinehas* ſucceed *Eleazar*, and ſo the Prieſt-hoode proceeded from Father to ſonne, and from one generation to another, d as appeareth in the Genealogies of the Prieſts. This the Apoſtle to the *Hebrewes*, plentifully proueth, e Many among men were made Prieſts, becauſe they were not ſuffered to indure by reaſon of death, declaring that the Prieſtes after the order of *Aron* ſucceeded each other, & confirming it by the reaſon & cauſe therof, becauſe the *Leuitical* Prieſts were taken away by death, & could not indure for euer.

Doct. 20.

b The Leuitical Prieſthood paſſed frō one to another.

c 1 Chro. 6, 50

d Ezra. 2, 36,

e Heb. 7, 23.

This then we muſt hold to be one Reaſon, forcible & powerfull, to proue the cōtinued ſucceſſion of the Prieſt-hood of *Leui* from Father to ſonne, becauſe they were cut off by death, and ſo not ſuffered alwayes to execute their Prieſt-hood. Seeing therefore theſe Prieſts were mortall, there muſt be a ſucceſsion of them from one to another. This is that Reaſon which was remembred before out of the ſeauenth Chapter to the *Hebrewes*, f ſhewing that they had many Prieſts, becauſe they were all ſubiect to mortality, and could not continue through neceſſity of death.

Reaſon. 1.

f Hebr. 7, 23.

Secondly, the promiſe of God made to *Aaron* and to his poſterity muſt bee accompliſhed and performed. He conſecrated g *Aaron* and his ſonnes, and made a couenant with them, not with *Aaron* alone, nor with his children alone, but with their poſterity, he eſtabliſhed it

Reaſon 2.

g Exod. 28, 1.

as

as a Testimony in *Iacob*, and as a law in *Israell*, that their posterity might know it, and the children which should be borne of them, should stand vp and Minister before the Lord [h] in the beautifull garments & glorious robes of the Priests. Therefore the Lord said by *Moses*, [i] *The holy garments which appertaine to* Aaron *shall be his sonnes after him to be annointed therein, and to be consecrate therein. That sonne that shall bee Priest in his stead, shall put them on seauen daies, when he commeth into the Tabernacle of the Congregation to Minister in the holy place.* So God made his Couenant of peace with *Phinehas* the son of *Eleazar*, the son of *Aaron*, & confirmed the Priests office [k] to him & his seed after him, because in the zeale of his spirit he had turned away the wrath of the Lord from the children of Israel. Wherfore, cõsidering the ineuitable necessity of death in the priests on the one side, & the ineuitable necessity of the accomplishment of Gods promise on the other side, who had boũd himselfe to *Aron* & his sons; in both these respects we are moued & directed to yeild to this principle, as to a certaine and vndoubted truth, that the *Leuitical* Priesthood was not personall to any one, but passed from one to another, from the father vnto the children.

[h] Exod. 28, 2
[i] Exod. 29, 29, 30. Numb. 3, 10. and 18, 7.
[k] Num 25, 12 13.

Let vs briefely apply this point, and see what we may ptofitably conclude out of the same for our edification. It teacheth vs first of all, the imperfection and vnsufficiency of it, both of the Priestes themselues, and of the Priest-hood it selfe: It pointed out a better Priest, and a better Priest-hood, and directed them to rest, not in it, but in some other. So the Apostle to the *Hebrewes* declareth, [l] that the *Leuitical* Priest-hood was vnperfect, because another Priest is promised a long time after, according to the order of *Melchizedec*, *If any perfection had beene by the Priest-hood of the Leuites, what needed it furthermore that another Priest should arise after the order of Melchizedec, and not to bee called after the order of Aaron? For if the Priest-hood be changed, then of necessity must there be a change of the Law.* Where we see, hee sheweth to what purpose

Vse. 1.

[l] Heb. 7, 11, 12.

there muſt be a Prieſt after another rule and faſhion; not after the order of *Aaron*, euen becauſe perfectiō is not in the Prieſt-hood of the *Leuites*, nor vnder the Law which was eſtabliſhed vnder it; ſo that we muſt acknowledge it hath an end, foraſmuch as with the Ceremonial law, the Ceremoniall Prieſt-hood was cancelled and aboliſhed.

Vſe. 2. Secondly, from hence wee learne to acknowledge a difference betweene the Prieſt-hood of Chriſt, and the Prieſt-hoode of the *Leuites*. This ſtandeth in diuerſe pointes and circumſtances, as the ſame Authour of the Epiſtle to the *Hebrewes*, euidently declareth. The Prieſt-
[m] Heb. 7, 17. hoode of Chriſt is eternall, [m] as the Prophet declared long before, *Thou art a Prieſt for euer after the order of Melchezedec*: hee was made with an oathe by him that
[n] Heb. 7, 20, 21 ſaide vnto him, [n] *The Lord hath ſworne and will not repent.* But the Prieſts of *Aarons* order, were Mortall, not Eternall; they were made by the word of God, but without
[o] Heb. 7, 26. an oath. Beſides, our great High-Prieſt Chriſt Ieſus, [o] holy, harmeleſſe, vndefiled, ſeparate from Sinners, and
[p] *Aparabaton* Heb. 7, 24. made higher then the Heauens, hath a Prieſt-hoode [p] *Which cannot paſſe from one to another*; wherefore hee is able perfectly to ſaue them that come vnto God by him, ſeeing he euer liueth to make interceſſion for them, [q] who
[q] Heb. 9, 11, 14 by his own blood entred in once into the holy place, and obtained eternall redemption for vs, purging our conſci-
[r] Heb. 10, 4. ence from dead workes to ſerue the liuing God, [r] for it is vnpoſsible, that the blood of Buls and Goates ſhould take away ſinnes. Thus wee ſee, that the Prieſt-hood of Chriſt can haue no ſucceſsion, in aſmuch as beeing once performed, it hath no imperfection: and where as the Iewes in the time of the Law had *Aaron* and his poſterity, which were but Mortall and miſerable men, we haue Chriſt the Immortall and bleſſed God, who liueth for euer to be our euerlaſting Prieſt.

Vſe. 3. Laſtly, we learne, that ſeeing the Leuitical Prieſt-hood paſſed from one to another, ſo as by death they were not alwaies ſuffered to exerciſe & execute their Prieſthood:

we

We see I say, that the Church of *Rome*, bringing in again such a Priest-hoode and such Priestes as are cut off by Death, doe renew the Leuiticall Priest-hood, & labour to raise it out of the Graue, which hath long agoe beene buried with honour. For this is common to them both, to end their daies, and leaue their Priest-hood to others: so that the Dart which the Apostle casteth against the Leuiticall Priest-hoode, pierceth and perisheth the very heart of the Popish Priest-hoode, when hee sayth and prooueth, that there can be no other Priests but Christ vnder the New Testament, [f] because *Hee continueth for euer*, considring that the multitude of Priests, and succession of them one after another, ariseth from the imperfection and in-sufficiency of the Priestes, which were continually by Death taken away. If then the vp-start priests of the Synagogue of *Rome* will be Priestes properly, they cannot be Priestes after the order of *Melchizedec* (as they wretchedly and blasphemously claime themselues to be) who was [t] both King and Priest, neyther can they bee successors of Christ, forasmuch as hee hath none to succeede him. For if the Iewes might not continue to offer theyr Sacrifices & oblations after the Sacrifice of Christ was once offered, because it was perfect and all-sufficient, yea the cõsummation of all that went before: it followeth that the Popish Sacrifice (being an addition vnto that which is perfect) as a rotten and ragged patch to a New Garment, cannot stand, but is to bee throwne downe and abolished like an abhominable Idoll.

[f] Heb. 7, 23, 24

[t] Heb. 7, 2,

Verse 29. *All the House of Israel wept for Aaron thirty daies, when the Congregation saw that Aaron was dead.* The last point obserued in this Chapter, is the affection of the people, after the death of *Aaron*, one of the cheefe Pillers and Protectots of the Church, and of true Religion among the Israelites. They mourne for him, not a day, or a weeke, but a whole month, to declare what a sensible feeling they hadde of the incomparable losse of the Church. Wee learne heereby, that when the chiefe

Doct. 12. Whē the chiefest parts of the Church be taken away, the rest are to bee grieued.

members, stayes, props, and Pillers of the Church to be taken away, the rest of the partes are to bee humbled, & touched to the quicke for the same. True it is, a measure in mourning and lamentation is to bee vsed, that we bee not sorry as men [x] without hope; yet by this example we see it is lawfull to mourne for the dead, and the greater losse the Church hath receiued, the greater lamentation and griefe ought to be expressed.

[x] 1. Thes. 4, 13

This is euident by the practise of Gods Seruants in all ages of the Church, proportioning their sorrow according to the greatnesse of their losse. Wee see *Genesis* 50. When God called *Iacob* to himselfe out of this VVorld, a Father of the Church (and a great light that shined not onely within the doores of his owne family, but in the darkenesse of *Ægipt*) [y] hee was greatly and exceedingly lamented for, the space of seuenty dayes; so that the *Canaanites* said, *This is a great mourning vnto the Ægiptians.* So when *Moses* the Seruaunt of the Lord dyed (like vnto whom there arose not a Prophet in Israel) to whom God spake not by vision or dreame, but face to face as a man talketh with his Friend, [z] The Children of Israel mourned for him thirty dayes, whom hee had guided with a Fatherly care many yeares. So when *Samuel*, another principall Piller of the house of God, dyed, (a) *All Israell assembled, and mourned for him, and buried him in his own house at Ramah.* When God tooke away good King *Iosiah*, like to whom there was no King before him (b) that turned to the Lord with all his heart, and with all his Soule, and with all his might, according to all the Law of *Moses*, who bowed neyther to the right hand, nor to the left, who remembred his Creator in the dayes of his youth, and honoured God with the first fruites of his life, all *Iudah* and *Ierusalem* mourned for him: (c) yea, *Ieremy* lamented *Iosiah*, and all the singing Men and singing Women *mourned for him in their Lamentations, & made the same for an ordinance vnto Israell, and behold, they be written in the Lamentations.* But touching *Iehoiakim*, the Sonne of this *Iosiah*, who

[y] Gen. 50, 7, 10 11.

[z] Deut. 34, 8.

[a] 1 Sam. 25, 1.

[b] 2 Chro. 22, 2

[c] 2. Chron. 35, 24, 25.

who degenerated from his Father, and walked not in his wayes, it is said: (d) *They shall not lament him, saying, ah my Brother, or ah my Sister: neyther shall they mourne for him, saying, ah Lord, or ah, his glory: he shall be buryed as an Asse is buryed, euen drawne and cast forth without the Gates of Ierusalem.* The like comparison we see in the New Testament, when as *Stephen* was stoned, a faithful witnesse of Christ, a worthy member of the Church, and a constant defender of the fayth, certaine men(e) carryed him to be buried, and made great lamentation for him. But when *Ananias* and *Sapphira* filled with Sathan, keeping away part of the price of theyr possession, tempting the Spirit, and lying vnto God, fell downe and gaue vp the Ghost, (f) young men arose, tooke them vp, and buryed them, but no mention of any teares or lamentation, much lesse of any great lamentation made for them. God swept them away as Dung from the Earth, for theyr hyppocrisie; but the Church lamented not the death of these wicked persons. So then, to omit many other examples that might be alleaged; We see, that howsoeuer men may be mourned for in a naturall affection and compassion, by theyr Friends and Kinsfolkes, yet chiefely and principally wee are to bewaile the losse of the Church, when such are taken away as might do good seruice to God and his people.

[d] Ier.22,18,19

[e] Acts 8, 2.

[f] Acts 5, 5, 10

This truth appeareth by good force of reason. First, the Ministers are as the Charets and Horse-men of Israell in their Ministery, that is; the strength and defence of the Church and Common-wealth. Therefore *Elisha*, seeing *Eliah* taken vp by a Whirle-windo into Heauen, cryed out, (g) *My Father, my Father, the Charet of Israel, and the Horsemen thereof.* And as *Elisha* said of *Eliah*, so did *Ioash* the King of Israell of *Elisha*. For beeing sicke of his sickneſse whereof he dyed, (h) the King came downe vnto him, and wept vpon his face, and said, *O my Father, my Father, the Charet of Israel and the Horsemen of the same.* Thus spake the King himselfe to the Prophet, and these honorable

Reason. 1.

[g] 2. King. 2, 12

[h] 2 King. 13, 14

rable Titles hee gaue vnto him. And no maruaile. For they fight and bend theyr forces against Swearing, Blasphemy, contempt of Gods word, prophaning of his Sabboaths, Whoredome, Drunkennesse, Idlenesse, Couetousnesse, and such like, as lay vs open to the wrath of God. These and such like sinnes are they that weaken the Land, and lay it naked to the inuasion of enemies, [i] as apeareth, *Ex.* 32. *Moses* saw that by their idolatry the people were naked, for *Aaron* had made them naked vnto shame among their enemies. We do oftentimes feare enemies, and inuasion by enemies: but we feare not that which bringeth in the enemies, and openeth them a free passage to spoile & destroy without compassion; to wit, sin. So long as we walke with our God, and are reconciled vnto him we are vnder Gods protection, & he is a [k] *Buckler round about vs*, we are in league with the stones of the streete, and the beasts of the fielde. *For if GOD be on our side,* [l] *who shall bee against vs?* If then the Ministery of the word be as a brazen wall, and the Ministers thereof stand in the breach betweene the liuing and the dead to turne away the wrath of God, [m] when his Iudgementes run through the Land, there is great cause to bee humbled when God pulleth from the Church and Commonwealth so great posts & pillers that help to hold them vp.

[i] Exod. 32, 25.

[k] Psalme 3, 3.

[l] Rom. 8, 31.

[m] Num. 16, 47 48. Psal 106, 23.

Reason. 2. Again, it is a signe of Gods wrath & heauy displeasure, and a fore-runner of a farther iudgement. When God took away the good and godly K. *Iosiah*, a nursing Father of the Church, that reformed Religion in his young and tender yeares, sought vnto the Lord, humbled himselfe before him, [n] & wept when he heard the threatnings denounced against the land: he spared not *Ierusalem*, & the Inhabitāts therof long after. If there be a good pastor in Church, if a good Prince in a land, if a good Magistrate in Town or Citty, if a good Maister in a family, and God take him away, ther is cause to lift vp our voice by mourning, weeping, and great lamentation, this being a token of Gods displeasure, and a signe of taking his former

[n] 2. King. 22, 19

mercies

mercies from vs: ſo that the ſeeing and feeling of Gods wrath in bereauing vs of ſuch as might doe good a long time publikely or priuately, ought to be no ſmall greeſe vnto vs. The Prophet teacheth, that when God hath any vengeance ready to bee poured vpon a people, p hee taketh away the righteous from the Plague, as hee did *Lot* out of *Sodome*, ſaying, *The righteous periſheth, and no man conſidereth it in heart: and merciſull Men are taken away from the euill to come.* Therefore, when God taketh excellent and principall members from the reſt of the body, it is as a threatning alwaies to thoſe that are left behind, and an euident teſtimony to them, that they are vnwoorthy of theyr company and preſence, as the Apoſtle declareth, *That the world* q *was not worthy of thoſe faithfull men that ſhined as lights in the midſt of a froward and crooked generation.* So then, it is a right mourning and well ordered greeſe, when wee lament the taking away of good men indued with the graces of the Spirite, which haue liued in the feare of God, and done notable ſeruice in the Church or Common-wealth.

p Eſay 57, 1.

q Heb. 11, 38.

Let vs apply this point to our inſtruction and edification. Firſt, it ſerueth to condemne the Stoicall ſenceleſneſſe and blockiſhneſſe of ſuch, as take it to bee a part of Man-hood and courage, to be affected with nothing, to be grieued at nothing. It is lawfull to mourne for the dead: ſo did r *Abraham* the Father of the faithfull for *Sarah*: nay, ſo did Chriſt the head of the Church, ſ in whō was no ſinne, neyther guile found in his mouth, mourne for *Lazarus*. Theſe lamented the dead, but not the ſtate of the dead, which they knew to bee moſt comfortable to all the faithfull, as the Apoſtle teacheth, t *Bleſſed are they that die in the Lord, for they reſt from their labours, and their workes follow them.* In regard whereof *Paule* warneth the *Theſſalonians*, concerning them that are aſleepe, u that they ſorrow not euen as they which haue no hope. True it is, wee cannot ſo renounce or reforme our affections, but that there will be alwayes ſomewhat woorthy of

Vſe. 1.

r Gen. 23, 2.

ſ 1 Pet. 2, 22.

t Iohn 11, 35. 1 Pet. 2, 22. Reue. 14, 13.

u 1. Theſ 4, 13.

blame

blame and fault in vs, in our mirth and mourning, in our loue and hatred, in our hope and feare, in our anger and ſuch like paſſions; and we find it the hardeſt thing in the world to keepe the meane betweene exceſſe and defect, betweene too much and too little: yet it is abſurde to dreame of ſuch a kind of dulneſſe and ſtupidity, as ouerturneth human nature, and cannot be found in fleſh and bloud, yea ſtandeth not with the condition of mankind, as he was created, or as hee became corrupted. For ſo long as man remaineth in this life, hee cannot be voyd of affections & perturbations, or be ſenceles like ſtocks or ſtones: albeit, wiſe men are to moderate their paſsions, that reaſon remaine Miſtreſſe of the ſoule, as it were the Gouernour of the houſe.

Wherefore, wee muſt know, that Chriſtian Religion doth not aboliſh naturall affections, or pull them vp by the roots, but only doth moderate them and keep them that they ouerflow not the bankes, & doth bring them in ſubiection vnto the will of God. So the Apoſtle (as we heard before) did not forbid the Church to ſorrow for the dead, but putteth as it were a Bridle into their hands, and only reſtraineth immoderate ſorrow. Againe, he doth not abſolutely condemne and reproue all anger and indignation conceiued in the heart, [z] but repreſſeth the exceſſe and abundance thereof, as a wiſe Phyſition that ſeeketh to purge the ouer-flowing of Choller. And in another place, he doth not condemne weeping in aduerſity, or reioycing in proſperity, (*a*) but hee requireth *That they which weepe, bee as though they wept not, and they that reioyce, as though they reioyced not, and they that vſe this world, as though they vſed it not.* Futthermore, Chriſt our Sauiour doth not forbid the louing of Father and Mother, of wife and Children, of Brethren and Siſters, as that which ſtandeth with the Law of God and man, (b) but onely ordereth it aright and bringeth it into his compaſſe, ſaying; *He that loueth father or mother more then me, is not worthy of mee: and he that loueth ſonne or Daughter more*

[z] Ephe. 4, 26

[a] 1 Cor. 7, 30

[b] Mat. 10, 37

more then me, is not worthy of me. Thus then we are taught to vſe temperance and moderation in all the affaires of our life, in ſpeaking or holding our peace; in ioy or in ſorrow, that we giue not ſcope to our vnbrideled affections, but alwayes order and diſpoſe them as there is iuſt cauſe.

Secondly, ſeeing when the chiefe ſtayes of any ſociety be taken away, then time, & place, and occaſion of mourning is offered: It condemneth ſuch as are bereft of all ſence and feeling of ſuch greeuous iudgements of God: alas, how can ſuch aſſure themſelues to be true members of Chriſts body. For, tell me, can a man looſe a principall part of his body, as his eye, his hand, his foote, and not be agreeued? Or can a man be depriued of them, & make a ſport of it, as at a play and paſtime? Euen ſo, ſuch as in the [c] ſuffering of the members of the Church do reioyce, or in the publicke ioy of the Church do mourne, cannot in truth perſwade their owne hearts, that they haue any part or portion in the body of Chriſt. Wherefore, whenſoeuer God taketh away any principall ſtay of Church or Common-wealth, we haue cauſe of mourning, and humbling our ſelues vnder Gods Iudgement. When the Husbandman layeth his Axe to the roote of the Tree, or vndermineth the ground about it, wee cannot doubt but hee meaneth the felling and falling of it. Or when wee ſee a Gardiner take away the [d] hedge or wall of his Garden, plucke vp by the roots the chiefeſt and choiſeſt plants, diſ-figure the Ornaments and beauty of it, and lay it open for the Beaſts to enter, wee may gather, hee mindeth not to continue but to deface the Garden. Or when a Carpenter pulleth downe the Maiſter-peeces and poſts that hold vp the whole frame, and layeth the foundation euen with the ground, wee may coniecture by theſe meanes, that he meaneth to remoue the building to another place. So when we ſee the euident foot-ſteppes of Gods wrath, and begin to diſcerne the fire of his iealouſie, breaking out by the ſmoake beginning

Vſe. 2.

[c] 1 Cor. 12, 25 26

[d] Eſay, 5, 5, 6.

ginning to appeare, in taking away seruiceable men, as plants of his owne Garden, as pillers of his owne house, and as branches of the tree which his right hand hath planted, wee must lay it to our hearts as tokens going before destruction. This our Sauiour handleth, *Mat.* 24, 32, 33. speaking of the signes going before his glorious appearance at the end of the world, *Learne the parable of the Figge tree, when her bough is yet tender, and it putteth forth leaues, ye know that Summer is neere: so likewise ye, when ye see all these things, know that the kingdome of God is neere, euen at the doores.* And now (beloued) behold and consider, lift vp your eyes, and looke how God hath dealt with vs: and marke whether his dealings toward vs be not tokens of his anger, and fore-runners of his Iudgements. Hath he not taken from vs a most worthy Prince our late Soueraigne, who by course of Nature might haue liued longer? Of whom we may truely say as
e 2 Sam. 1, 24 *Dauid* did, e *Ye daughters of Israell weepe for Queene Elizabeth, who cloathed you with Scarlet and pleasures, and hanged Ornaments of gold vppon your apparrell*: or else, as *Salomon*
f Pro. 31, 29. doth, speaking of a good woman, f *Many daughters haue done vertuously, but thou surmountest them all.* She opened the house of the Lord in the first yeare of her raigne as good King *Hezekiah* did, she called back the reuerent Ministers fled out of the land, as *Eliah* into the Wildernesse through the tiranny of *Iezabell*, shee brought in the pure worship of God, cast out the *Romish* abhominations, set forth the seruice of God in a knowne tongue, repealed the bloudy acts of the Persecutors; and therefore she thus honouring God, and aduancing his Gospell, g hee likewise exalted her Throne on high as the
g 2 Sam. 2, 30 Throne *Salomon*, so that shee shined in her time in the world, as if all the firmament thereof, had bin but one starre, and as if in all the cope and compasse of heauen, there had shined none but shee. This starre is now set and gone downe, which should go neere vnto vs, and pierce vs to the quicke, and make vs (seeing a great Prince

Prince is fallen in *Iſraell*) neuer to forget the great works which the Lord did among vs by her happy hand. Beſides, hath not the Lord taken from vs many lights out of the Vniuerſity, whence flowed many comfortable ſtreames that watered the Garden of God: many out of Citties and perticuler Churches, whereby the Church hath receiued a deepe and dangerous wound, and yet we ſeeme to haue ſeared conſciences and to be paſt feeling. When the vital parts begin to faile or to languiſh, the life of the body is in hazard. While the diſeaſe or diſtemperature is in the outward partes farre from the head or the hart, there is hope of health & recouery; but when the liuely parts begin to waſt and conſume by litle & litle, it is a ſigne of the decay of life, and of the aproch of death. Howſoeuer therefore, the greateſt part neuer lay theſe thinges to their hearts, nor interpret them as preſent tokens of eminent danger and iudgement, yet we that haue learned better thinges ought to conſider, that as they [h] are taken away from the euill to come, [i] and reſt quietly in the graue (as in a bed) ſo they haue left vs behind for the euill to come.

[h] Eſai. 57, 1, 2.
[i] 2 Kin. 22, 20.

Laſtly, ſeeing the taking away of profitable parts of the Church muſt draw out of vs Fountaines of teares, it is our duty to pray to God to ſtay his hand, to ſhew mercy to his Church, and to poure out the full Vyall of his vengeance [k] vpon his Enemies that know him not, and vpon the Nations that call not vpon his name. This the [l] Prophet practiſeth. *Pſal. 74. Thinke vpon thy Congregation which thou haſt poſſeſſed of old, and on thine inheritance which thou haſt redeemed, and on this Mount Sion wherein thou haſt dwelled.* We ſee, how he putteth God in mind of his couenant, and intreateth him to ſtrike through the loynes of his Enemies to their deſtruction; to maintaine his owne cauſe, and to ſpare his people, the ſheepe of his owne Paſture, the dwelling place of his owne name, & the Congregation of his poore afflicted ones. So when in like manner we behold the hand of God vppon his owne

Vſe. 3.

[k] Pſal. 79, 6. Ieremy 10, 25
[l] Pſal. 74, 2, 19, 20, 21, 22

owne ſanctuary, and to begin Iudgement at his owne houſe; let vs call vpon him to conſider whereof wee are made, and to remember that we are but duſt. This did the Prophet *Habacuk*, when GOD threatned to enter into Iudgement with his Church, [m] *O Lorde I haue heard thy voice, and was affraide: O Lord, reuiue thy worke in the midſt of thy people: in wrath remember mercy.* Where hee teacheth, that whenſoeuer we heare of the threatninges and iudgements of God, wee muſt pray him to repaire and reſtore the ſtate of the Church which is ready to periſh, who is able to heale the wound that his own right hand hath made. True it is, the great ſinnes of this land doe cry out againſt vs, and may iuſtly prouoke him to make hauocke of all: yet let vs call for mercy at his hands, and ſtay the courſe of our ſinnes, that ſo he may ſtay the ſtroke of his Iudgements.

[m] Hab. 3, 2.

An exposition vpon the 21. *Chapter of* the Booke of NVMBERS.

IN this Chapter we are to obserue [a] foure principall points. First, the battaile fought betweene *Arad* King of the *Canaanites*, and the Israelites. Secondly, another murmuring of the people (the last recorded in this Book) which God punisheth with fiery serpents, and cureth them with a Brazen Serpent. Thirdly, theyr happy proceeding in theyr iourney toward the Land of Promise, where God gaue them Water, and brought them to the borders of the *Amorites*. Lastly, the victories which Israel obtained on *Sihon*, King of the *Amorites*, and *Og* the King of *Bashan*. Now let vs come to the first point, which is the encounter with the *Canaanites*, in these wordes:

[a] The diuision of this Chapter.

1 *And Harad a Canaanitish King dwelling toward the South, heard tell that Israell was come by the way of the Spies, then fought*

fought he againſt Iſrael, and tooke of them a multitude of Priſoners.

2 *So Iſrael vowed a vow vnto the Lord, and ſaid: If thou wilt ſurely deliuer this people into mine hand, then will I vtterly deſtroy their Cities.*

3 *And the Lord heard the voice of Iſrael, and deliuered them the Canaanites: and they vtterly deſtroyed them and their Cities, and called the Name of that place Hormah.*

What *Canaanitiſh* King this was, whereof *Moſes* maketh mention in this place, is vncertaine. Some thinke it to bee the King of the *Amalekites*, which *Moſes* pointeth out; but this carryeth no ſhewe or ſemblance of truth. For firſt, the *Amalekites* long ſince endeuoured to ſtop the paſſage and proceeding of the Children of Iſrael, and were deſtroyed with a great deſtruction, and therefore it is not likely, that now they would come out againe to make a new on-ſet, eſpecially ſeeing the Iſraelites inuaded not their Land. Beſides, the *Amalekites* cannot be accounted in the number of the *Canaanites*, [b] inaſmuch as they deſcended not of *Canaan*, but of *Eſau*, and ſo were alyed to the Iſraelites, being of the race of *Shem*. Rather we are here to vnderſtand ſome King of the *Amorites*, who becauſe they came of one common ſtocke, as *Moſes* [c] teacheth, are comprehended vnder the *Canaanites*. But to come to the matter it ſelfe, Heere we ſee, how the Iſraelites encounter with *Harad*, occaſion of the battaile being offered by himſelfe. For when by his eſpials and Scoutes ſent abroad, he had intelligence that Iſraell approched, he leuied an Hoaſt, armed them, and iſſued foorth againſt them of his owne accord, not chalenged, not prouoked, not iniuried by the Iſraelites, but himſelfe chalenging and prouoking, ruſheth forward to the deſtruction of his perſon, and the confuſion of his Army. The ſucceſſe of this encounter was double. Firſt, the *Canaanites* had the vpper-hand, ſlew ſome of the Iſ-

[b] Gen 36,12.

[c] Gen.10, 15, 16.

elites,

elites, and tooke many Priſoners, and ledde them away Captiues, ſo that they turned their backes and were not able to ſtand before their enemies. The people of God hauing had this loſſe, and taken the foyle, doe not fret againſt God, nor deſpaire of his help, but after this freſh diſaſter and diſcomfit, they reconcile themſelues to God, they flye to him by Prayer, they humble themſelues as *Ioſhua* did, when the men of *Ai* put them to flight, ſaying, [d] *O Lord, what ſhall we ſay when Iſrael turne their backs before their enemies.* They vow vnto God to turn nothing of this kings country to their own vſe and profit, but conſecrate and ſanctifie all to God, deſtroying their enemies, and raſing their Citties, if he would grant them victory, & deliuer the *Canaanites* into their hands, in whom now was equall their proud inſolency, and good ſucceſſe, through the former battaile. No doubt the Iſraelites had ſinned before againſt God, and not repented of theyr ſin, they prouoked him by their ſecurity, glorying in their ſtrength, truſting in their multitude, and puffed vp with the victories which GOD had giuen them, who hadde fought their battels, gone in and out with their Armies, and couered their heads in the day of ſlaughter: thus lying in their ſinnes, nothing can proſper, GOD curſeth the workes of their handes, and letteth them ſee theyr owne weakeneſſe, and that they ſhould not bee able to preuaile againſt any their enemies, vnleſſe God did fight for them, according to that in the 127. *Pſalme*, [e] *Except the Lord kepe the Citty, the Keeper watcheth in vaine: it is in vaine for you to riſe early, and to ſit downe late, and eat the bread of ſorrow: but he will ſurely giue reſt to his beloued.* So long as they truſted in theyr owne ſtrength and number, and looked not for victory as a bleſsing frō God, they could not ſtand: but when they had repented and craued protection from him that is the ſtrength of Iſraell, they ioyne againe their power, vnite their forces, order their battails, reſiſt their enemies, preuaile and put them all to flight. *For if God be with vs,* [f] *who ſhall be againſt vs? But*

[d] Ioſh 7,4,8.

[e] Pſal. 127,1,2

[f] Rom. 8,38.

if he be against vs, who shall be with vs, or who shall plead for vs? It is not the wisedome of the Leaders, nor the vertue of the Souldiers, nor the counsell of the wise, nor the planting of Munition can any whit preuaile, vntill we be reconciled vnto God, and God vnto vs.

Lastly, the Israelites being Maisters of the fielde, hauing the Cities and Persons standing at their mercy, they performe the solemne promise & vow made to the God
g 1 Sam. 15, 9 of Heauen, not to halues, or in part, as *Saul* g did, who spared the better Sheepe and the fat beasts: but they vterly destroyed their Enemies, and their Cittyes, and in memoriall of the great goodnesse of God, hearing them in their Prayers, and respecting them in their miseries, they call the name of the place *Hormah*, that is; Destruction and confusion. This is the principall drift of this diuision. Now let vs consider the Doctrines that directly arise from this place, that our Faith may be strengthened, and our obedience encreased.

Verse 1. *And Harad a Canaanitish King, &c.* We see heere how the *Canaanites* appointed to destruction, and to be rooted out, enemies to the people of God, such as had now filled vp the measure of their sinnes, yet heere preuaile against Israell, kill some of them, and take others Prisoners. This teacheth vs this Doctrine, that h oftentimes the enemies of the Church preuaile ouer thē: I say, the enemies of God and of his people, who in the secret counsell and purpose of God are vowed to destruction, doe insult and tryumph ouer the Church and particular partes thereof, God correcting the rebellion of his Children by them. This truth God sealed vp in the
i 1 Gen. 4, 8. beginning by the blood of *Abel*, *Caine* spake friendly, i *But rose vp desperately against him, and slew his Brother, because his owne workes were euill, and his Brothers good.* So iust
k Gen. 14, 12. 2. Pet. 2, 7, 8. *Lot* k *Vexed with the vncleane conuersation of the wicked (for he being righteous, and dwelling among them, in seeing and hearing, vexed his righteous Soule from day to day with their vnlawfull deeds)* was notwithstanding carried away Captiue by a proud

Doct. 1.
h Enemies oftentimes are suffered to preuaile ouer the Church.

proud and insolent Enemy. Besides, the Booke of *Iudges* serueth vs as a plentifull Store-house to teach this truth, where we see, that when the people of God did wickedly in the sight of the Lord, serued *Baalim*, and forsooke the Lord GOD of their Fathers, which brought them out of the Land of *Ægipt*: the wrath of the Lord waxed hot against them, hee deliuered them into the hands of Spoylers, he sold them into the hands of their Enemies round about them, yea whithersoeuer they went out, the hand of the Lord was sore against them. So that, the people of God are oftentimes driuen to the wal, and constrained to yeelde to the violence of bloudy and cruell enemies. [l] Iudg. 2, 11, 12, 14, 15. & 4, 1, 2, & 6, 1, 2

Neither can wee maruaile at the Lords doing, if wee consider: first, that his owne people sinne against him, and therefore God is euen compelled to correct & chasten them, howbeit in mercy, not in his fury; for their instruction, not for their destruction. This the [m] Prophet teacheth, *Lam.* 1. *Iudah is caryed away captiue, because of affliction, and because of great seruitude, shee dwelleth among the Heathen, and findeth no rest, all her Persecutors tooke her in the straites: her Gates are desolate, the Priests sigh, the Virgins are discomfited, her enemies prosper, for the Lord hath afflicted her for the multitude of her Transgressions, &c.* What Father doth not correct when he seeth his Children run astray, though hee loue them dearely? So God chasteneth his deerest Saints and Seruants, because they should not be condemned with the world. It is the sinne of the godly, [n] that causeth him to lay sundry troubles and his heauy hand vpon them, causing him to correct seuerely, euen those that he loueth most dearely, as hee did *Dauid* and diuers other of his people, that we should repent thereof, that God may cease smiting of vs. Reason. 1. [m] Lam. 1, 3, 4, 5 Iosh. 7, 1, 4. [n] Neh. 1, 6. Dan. 9, 5. Deut. 28, 41.

Secondly, he maketh the aduersaries preuaile ouer his children, that they may learn to rest in God alone, to put their trust and affiance in him, and not to rely vpon vaine man, who is lighter then vanity it selfe. Wee are ready Reason 2.

to rest vpon our selues, and vpon an arme of flesh, rather
o Psal. 30, 6. then vppon the liuing God, o as *Dauid* in his prosperity
said, *I shall neuer be moued.* Some trust in Horses, & some
in Charets, which are deceitfull helps, and some in Prin-
ces, whose breath is in their Nosthrils: it is expedient
therefore, that GOD should leaue vs for a time in the
handes of our enemies, that wee may learne our owne
weakenesse, and acknowledge his goodnesse. Thus he
p 2. Chro 33, dealt with *Manasseh*, p when he gaue himselfe to Sor-
11, 12. cery, fell into Idolatry, and shed much Innocent bloud
with all cruelty, when hee did euill in the sight of the
Lord, and caused *Iudah* to erre, and to do worse then the
Heathen: *He was led away Prisoner into Babylon, being put in
Fetters, and bound in Chaines. But when hee was in tribulation,
he prayed to the Lord his God, and humbled himself greatly be-
fore the GOD of his Fathers.* Hee learned that in *Babylon*,
which he could neuer learne at *Ierusalem*: profited more
lying in prison, then he did sitting on his throne: he foūd
God abroad, whō he could neuer find at home: and he
got more true godlines in his hart, in the daies of his cap-
tiuity, then euer he gained in the time of his prosperity.

Reason. 3. Thirdly, to harden the harts of the Enemies, that they
may runne forward to their owne confusion. For a little
prosperity puffeth them vp, thereby they forget GOD,
they grow in malice and madnesse, and tip their tongues
with the venome of their heartes. Sometimes they are
lifted vp on high, that God may giue them the greater
q Iosh. 8, 6. downe-fall. So he dealt q with the men of *Ai*, after they
had smitten many of the Israelites with the Sword, they
rushed headlong out of the Citty, to their owne ruine &
destruction. So he dealt with the wicked *Beniamites*, tri-
umphing in their victories, glorying in their own stre-
r Iudg. 20, 39. & saying one to another, r *Surely they are smitten down before
vs in the first battell, but the iudgement fell vpon their own heads.*

Vse I. The Vses remaine. First, we learne hereby not to mea-
sure the Church or the truth of Religion by outward
prosperity or peace, which is a deceitfull measure and
a false rule, seeing God often humbleth his Seruants vn-

der his and their Enemies. True it is, GOD sometimes giueth vnto his Church a flourishing estate in wealth & peace, in glory and visible beauty, to giue thereby euen a tast of all kind of earthly blessings, and that they might haue opportunity to serue him, and euery kinde of comfort & encouragement in well doing: yet he oftentimes altereth the outward estate of the Church in this world, and changeth the condition of his Seruaunts from one extreame to another. Let vs not therefore measure the fauour and loue of God towards our selues or others by the blessinges or aduersities of this life. Here the wicked many times flourish and flow in peace, when the godly liue in great griefe and misery; and on the other side, the godly sometimes prosper and haue rest, and a time of breathing and refreshing graunted vnto them, when the wicked are in great distresse. This is it which the [f] Wiseman teacheth, *Ecclesiastes 9. All thinges come alike to all, and the same condition is to the iust and to the wicked, so that no man knoweth eyther loue or hatred of all that is before them*. No man can esteeme by any outward estate, whether he be loued or hated of God, for neyther doe the righteous alwaies prosper, neyther are the wicked alwayes crossed and afflicted; but the wicked flourish more commonly & more gloriously then the iust, and the hand of God lieth heauier and sorer vpon the godly then vppon the vngodly: both sortes are subiect to death, [t] both are laide in the Graue, without any shewe or appearance of difference betweene the one and the other. The loue of GOD toward the beleeuers is not discerned by the eye, but apprehended and embraced by Faith.

[f] Eccle. 9,1,2.

[t] *Hierom in* Eccles. Cha 9.

Secondly, seeing the Church sometimes lyeth vnder the hands of enemies, we must learne not to publish and spread abroad the miseries and calamities of the church, that the Enemies may not reioyce in the dayes of her tribulation. We ought not to blaze and bruit abroad [u] the priuate infirmities of priuate persons, least we kindle coales of hatred and contention, and take away the

Vse. 2.

[u] Leuit. 19,16. Pro. 26,20,21 22.

good name of our Brother: much more are we forbidden to diuulge the miseries & afflictions of the Church, to giue occasion to the enemy to reioyce and solace himselfe in the sorrowes of the Saints of God. We know the rage of Enemies, nothing is more ioyfull to them then to heare of the distresses and desolations thereof. Therefore *Dauid* after the slaughter of *Saule* and *Ionathan* by the sword of the Enemy, [x] prouoketh to this duty, 2 Sam. 1. *O noble Israel! he is slaine vpon thine high places: how are the mighty ouerthrowne! Tell it not in* Gath, *nor publish it in the streets of* Askelon, *least the Daughters of the* Philistims *reioyce, least the daughters of the vncircumcised triumph.* Where hee forbiddeth to tell and declare to the prophane Enemies the fall and ouerthrow of the King, his sonnes and hoast of *Israell*, least the *Philistims* should insult vpon them, and scoffe at them, and consequently blaspheme the God whom they serued and worshipped. The like charge the Prophet *Michah* giueth, speaking of the afflictions that should befal *Israel* & *Iudah*, [y] *Their plagues are greeuous, for it is come into Iudah: the enemy is come vnto the gate of my people, vnto Ierusalem: Declare it not at Gath, neyther weepe ye: in the house of Hophrah roule thy selfe in the dust.* He enioyneth them silence, least the Fame thereof spred it selfe to their enemies to encrease their reproach, and to multiply their sorrow. For what doth more vexe vs and double our misery, then to see men so farre from pittying vs, that they triumph ouer vs, and laugh at vs? This condemneth many that liue among vs in these daies of dissention, that tender not the peace of the Church, which ought to be as deare vnto vs as our owne liues, but publish the shame and reproach one of another, as with the blast of a Trumpet, albeit our enemies and the Enemies of our Religion liue among vs. *Abraham* tooke vp the Controuersie betweene him and *Lot*, saying, [z] *Let there be no strife I pray thee betweene me and thee, neither betweene my Heard-men, and thy Heard-men, because the* Canaanites *dwelled at that time in the land.* If wee did aright consider

[x] 2 Sam. 1, 19 20.

[y] Mic. 1, 9, 10.

[z] Gen. 13, 7, 8

consider this point, that our enemies are among vs, (*a*) that are as whips on our sides, and Thornes in our eyes, that seeke the subuersion of the Common-wealth, not the conuersion of the Church: there would not bee so many bad and bitter inuectiues written as it were with Gall and Worme-wood, setting on fire the harts of one against another, as if we were Enemies, not friendes: Strangers, not Brethren: Infidels, not Beleeuers. These contentions are a stumbling blocke to the weake, an harding and heartning of the aduersary, and an vtter estranging of vs one from another. Let vs therefore follow these things that belong to peace, and vnite our forces together as one man, that we may seeke the building vp of the Church among vs, and double our strokes vpon the backe of the Enemy.

[a] Iosh. 23, 13.

Vse. 3.

Thirdly, seeing the enemies often preuaile ouer the Church, let vs vse patience vnder the Crosse, lying as vnder Gods hand, and in the midst of all our afflictions say with the Prophet, [b] *I was dumb & opened not my mouth, because thou didst it.* This we read to haue beene worthily practised of [c] *Iob* when the Cup of affliction began to ouerflow, *Chap.* 2. *Shall wee receiue good at the hand of God, and not receiue euill? In all this did not Iob sinne with his lippes.* This also we finde expressely [d] required, *Heb.* 10. *Call to remembrance the daies that are passed, in the which, after ye had receiued light, ye endured a great fight in afflictions, partlie while ye were made a gazing stocke both by reproaches and afflictions, and partly while ye became companions of them which were so tossed too and fro: for both ye sorrowed with me for my bonds, and suffered with ioy the spoiling of your goods, knowing in your selues how that ye haue in heauen a better and an enduring substance: cast not away therefore your confidence, which hath great recompence of reward. For ye haue need of patience, that after ye haue done the will of God, ye might receiue the promise.* Where we see, in the example of these afflicted *Hebrewes*, that when our enemies insult ouer the Church, wee must not murmure and repine, but be still and silent vnder

[b] Psal. 39, 9.

[c] Iob 2, 10.

[d] Heb. 10, 32. 33, 34, 35, 36.

e Luke 21, 19. der the Crosse, and according to the e Counsell & commaundement of Christ, *By patience possesse our soules*: and without this, we shall neuer haue comfort and contentment in such afflictions as we are called to endure.

Vse. 4 Lastly, seeing God at sundry times and in diuers maners giueth those that are his into the hands of their enimies; surely in the end he will not spare the wicked, hee deferreth his punishments, but he striketh at the last. As he is longer in drawing his Bow, and making ready his Quiuer, so his Arrowes when they come, pierce the deeper, and wound the sorer. The higher his hande is lifted vp before it falleth, the greater the blow is when it lighteth. He hath a leaden foote and hasteth slowly, but howsoeuer he tarry till the appointed time, yet surely hee will come and will not stay, but recompence the slowneſse of his comming with the greeuousneſse of his

f Psalme 2, 9 punishing, f *When he will crush them with a Scepter of yron, and breake them in pieces like a Potters vessell.* This *Moses* teacheth in his song concerning Gods benefits toward his people, and their vnthankefulneſse toward him, g *If I whet my*

g Deut. 32, 41, 42. *glittering sword, and my hand take hold on iudgement, I will execute vengeance toward mine enimies, & will reward them that hate me, and I will make mine Arrowes drunke with blood.* Let them not therefore Triumph ouer the Church and people of God: and let vs waite awhile, and see the end of all their Enemies, how God hath set them in a slipperie places. We see in this History, that albeit these *Canaanits* were as the rod of God to chastice his seruants for their security, yet God in the end threw them in the fire, and gaue them as a prey to his people, as appeareth afterh Psal. 137. 7, 8, 9. ward. The like the Prophet h *Dauid* declareth *Psal*, 137. that howsoeuer the *Edomites* and *Babilonians* flouted at the church in afflictiō, & they that led them captiues required of them in mockage, songs, & mirth, saying, *Sing vs one of the songs of* Sion: yet they escaped not the iust hād of a reuenging god, acording to the praier of his people, *Remember the childrē of* Edom, *O Lord, in the day of Ierusalem,*

which

which said, raise it, raise it to the foundation thereof: O daughter of Babel *worthy to be destroyed, blessed shall he be that rewardeth thee as thou hast serued vs: blessed shal be he that taketh & dasheth thy children against the stones.* And the prophet *Dauid* being grieuously persecuted vnder *Saule*, and hunted from place to place as a Partridge in the Mountaines, [i] assureth himselfe that flying to God in his afflictions, and possessing his soule by patience, he shall in the end behold God taking such vengeance on all his enemies, and rewarding them seuen fold into their bosome, that hee shall in pitty and compassion pray vnto God for them in their miseries. True it is, he doth not alwayes recompence them presently so soone as they haaue sinned, because he is the God of patience, waiting for their repentance, bearing with the vessels of wrath, and making them without excuse [k] yet at the length he will reproue them, and set their sinnes in order before them.

[i] Psal. 141, 5.

[k] Psal. 50, 21.

Verse 2. *So Israell vowed a vow.* Before the Israelites trusted in themselues; now being ouerthrowne by the Enemies, they turne to God and learne obedience by the things which they suffered. So then the present ouerthrow giuen vnto them, maketh them consider their owne weakenesse, and driueth them to God in their distresse. The Doctrine from hence is this, that affliction is profitable to the Church, it bringeth and driueth vs vnto God. The Church of God in generall, and the seruants of God in particular, which cannot profitably vse prosperity, and beare themselues thankfully in the daies of peace, do learne in aduersity to turne to God, and are thereby brought vnto him. Heereunto commeth the example of the Israelites *Iudg.* 3, 8, 9, 10. When the wrath of God was kindled against Israel doing wickedly, forgetting God, and seruing their Idolles, that turned to their ruine, then they cryed vnto the Lord, and he stirred vp a Sauiour vnto them. Heereunto also [l] commeth the threatnings of *Moses*, *Deut.* 4. *The Lord shall scatter you among the people, ye shall be few in number among the Nations,*

Doct. 2. Affliction is of excellent vse to turne vs to God

[m] Deut. 4, 27, 28, 29, 30. 2 Chro. 15, 3.

and

and ſhall be giuen ouer to ſerue Gods that are the workes of mens hands: but if from thence thou ſhalt ſeeke the Lord thy God when thou art in tribulation, thou ſhalt find him, if thou ſeeke him with all thine heart, and with all thy ſoule. To this purpoſe the Prophet ſpeaketh, *Pſalme* 107. When they [m] *wandred in the deſert, and found no City to dwell in, when they were bound in miſery and iron, becauſe they rebelled againſt the words of the Lord, when they trauel by ſea and occupy by the great waters, that the winds and ſtormes toſſe them vp and downe, ſo that all their cunning is gone, Then they cry vnto the Lord in their trouble, and he deliuereth them out of their diſtreſſe.*

[m] Pſal. 107, 6, 13, 19, 28.

So imediately before their Captiuity, [n] they mocked the Meſſengers of God, deſpiſed his words, misvſed his Prophets, which ſpake vnto them riſing earely and late, & abuſed their peace when they dwelled in their Cities and abode in their houſes: but [o] in the dayes of their affliction when the Enemies inſulted vppon them, theyr hearts were ſmitten, they could not ſing the ſonges of the Lord in a ſtrange land, then they remembred *Ieruſalem* and the Temple, the Sacrifices and ſeruice of God in the Temple, which they had frequented and too much prophaned, verifying that ſentence in the Prouerbes, [p] *The perſon that is full deſpiſeth an Hony-combe; but vnto the hungrie ſoule euerie bitter thing is ſweet.* This the Prophet *Eſai* ſetteth downe in the ſong of the faithfull, [q] *Lord, in trouble haue they viſited thee, they poured out a Praier when thy chaſtening was vpon them.* All theſe Teſtimonies and examples of the Seruants of God, as euident and direct conſents of the Scripture; doe teach vs, that afflictions are of ſpeciall and ſingular vſe to turne vs vnto God. Now let vs come to the Reaſons.

[n] 2 Chro. 33, 15, 16, 17.

[o] Pſal. 137, 4. Neh. 9, 26, 27

[p] Pro. 27, 7.

[q] Eſai, 26, 16.

Reaſon. 1.

For, from whence come they? Or who is the Author of them? Are they not from God? *There is* [r] *no euill in the City which the Lord hath not done*: He hath his Quiuer ful of Arrowes. Hath he not the Sword to ſtrike vs? Hath hee not the Peſtilence to conſume vs? Hath he not the Famine to pinch vs and pine vs away? Hath hee not all crea-

[r] Amos 3, 6.

Creatures in his owne hand to send out against vs? If then afflictions be the worke of his hand, there is great Reason and cause the Church should turne to him that sendeth them, that by returning to him, the iudgement may be remoued and put away. This the Prophet teacheth, *Lam. 3. Who is it* † *then that saith, and it commeth to passe, and the Lord commandeth it not? Out of the mouth of the most high proceedeth not euill and good? Let vs search and trie our waies, and turne againe to the Lord: let vs lift vp our hearts and our hands to God in the Heauens, saying; we haue sinned and rebelled, therefore thou hast not spared.* Seeing therefore, afflictions are from God, not from men; from heauen, not from the earth: they must needs be of necessary and profitable vse to the children of God, to whose good all things tend and fall out.

† Lam. 3. 37, 38. 39. 40.

Againe, none else in heauen or earth can helpe vs. To whō then should we turne but to the Lord? Can any other relieue, or deliuer vs? Is there any help, on the right hand or on the left hand? Can any take away that which God hath laide vpon the Children of men? He is God, and there is none beside him: he killeth and giueth life, neither is there any that can deliuer out of his hand. This is that † which the Prophet vrgeth, *Psal. 142. I looked vpon my right hand, and beheld, but there was none that would know me: all refuge failed me, and none cared for my soule: then I cried vnto thee O Lord, and said, Thou art my hope and my portion in the Land of the liuing.* If then God be the Author of afflictions, and if none can take from vs the smallest Crosse, and the least touch of his little finger that lyeth vpon vs, there is great cause that in all our troubles wee should flye vnto God, and draw neere vnto him.

Reason 2.

† Psal. 142, 4, 5

Now let vs consider the Vses of this Doctrine. First, seeing the Church is brought to the Lord by afflictions, obserue herein the mighty power of God, that hath many wayes and sundry meanes to turne the hearts of men, to humble them, and bring them home vnto himselfe; to cal them & cast them downe at his footstoole. Indeed among

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among all meanes that GOD hath ſanctified to further our ſaluation, the chiefeſt is his Meſſenger, one of a thouſand to ſpeak to them out of his word, and to preach vnto them his truth, which is the power of God to ſaluation to all that beleeue. But he hath alſo many other waies that hee vſeth when it pleaſeth him, as hee ſaith by the Prophet, [x] *What could I haue done any more to my Vineyard that I haue not done vnto it? Hee hedged it, hee gathered out the ſtones of it, he planted it with the beſt Plantes, hee built a Tower in the middeſt thereof, and made a Wine-preſſe therein.* He beſeecheth vs by his ſweete mercies, and when no faire meanes will ſerue, yet affliction oftentimes is made powerfull to turne our heartes, and to prepare the way for repentance, as the needle doth for the thred. This vſe is [y] made *in Iob.* 33. *God ſpeaketh once or twice in dreams & viſions, by his Meſſenger and interpreter, euen by their corrections which he hath ſealed, that he might cauſe man to turne away from his enterpriſe, and that he might hide the pride of Man.* Let vs therefore heereby all of vs learne to acknowledge the greatneſſe, both of the mercy and power of God in working out our ſaluation effectually by ſo many meanes, who beeing infinitely good, [z] is able to bring good out of euill, as he did light out of darkeneſſe.

[x] Eſay. 5, 4.

[y] Iob. 33, 16, 17, 23.

[z] *Auguſt. Enchir. ad Laur. cap.* 101.

Vſe 2. Secondly, we ſee that albeit afflictions bee grieuous and bitter, yet they are not vnprofitable to thoſe whom God hath choſen to better Graces. Albeit Tribulation and anguiſh, perill and the Sword, nakedneſſe and Famine fall vpon vs, [a] *And though wee be ſlaine all day long, and counted as Sheepe to the Slaughter*, yet in all theſe we are more then Conquerors, there is a ſweet iſſue & a comfortable end of them, that thereby we are made better. This appeareth by [b] the confeſſion and experience of the Prophet *Dauid*, *Pſalme* 119. *Before I was afflicted I went aſtray, but now I keepe thy word.* And againe, *It is good for me that I haue beene afflicted, that I may learne thy Statutes.* And in another place, *Bleſſed is the Man whom thou chaſteneſt, O Lord; and teacheſt him in thy Law: that thou mayſt*

[a] Rom. 8, 36.

[b] Pſal. 119. 67, 71. & 94, 12, 13

giue

giue him rest, from the daies of euill, whiles the pit is digged for the wicked. True it is, wee ought to make vse of the mercies and patience of God, to be led forward vnto repentance, that so where grace aboundeth, our obedience may abound also. But because wee make his blessinges and benefits an occasion of euill, and turne the grace of God into wantonnes, I am perswaded it were a great deale better for many of vs in respect of our soules and saluation, that we were in affliction and in persecution, that the Enemies were at our backes, and their Swordes at our throates, that the Pestilence did walke among vs, that the sickenesse destroyed vs at noon-day, that a thousand did fall at our right hand, and ten thousand at our left hand, that wee heard the sound of the Trumpet, the roaring of the Canon, the clattering of Armour, and crying in our streetes: for then it were to be hoped wee would turne vnto GOD in our misery, repent vs of our iniquity, and fly vnto God in our aduersity. Wee see by woefull experience, that peace and prosperity haue lulled many of vs asleepe as in a bed of ease, and haue done the Church more harme, then cruell warre, and bloudy persecution. True it is, the blessinges of God are not hurtfull of themselues, but our corruption turneth that into a Curse which God bestoweth as a blessing, *So that he which should haue beene vpright, is laden with fatnesse, and spurneth with his heele.* Therefore, God is constrayned to punish vs, to take his benefits from vs, and to bring vs into order and obedience by the want of them. c Deut. 32, 15.

Lastly, seeing afflictions and chastisements draw vs to God, as losse of the battell did heere the Israelites, wee learne, that whensoeuer they lie vpon vs, and presse heauily vpon our bodies, our Soules, our Neighbours, our Families, our Friends, whether they be common or priuate calamities; then it is high time to turne vnto God, and to search out the cause of our affliction. This must bee our practise and feeling when his hand is vppon vs, when he scatterth the brandes of his fire, and shooteth *Vse.* 3.

the

the Arrowes of his Quiuer, when he draweth out his glitering Sword, and his hand taketh holde of iudgement, whē he sendeth famine & dearth of Bread, or the famine of his word[d] which is the soreſt & sharpeſt famine, as the Prophet affirmeth: Then is cause of humiliation, then it is time to cast down our selues at the footstoole of God, to cry vnto him to spare his people. The Lord threatening by his Prophet a great and fearefull iudgement vpon the Land, *That shall turne their feastes into mourning, and all their Songes into Lamentation, and make it as the mourning of an onely Sonne.* Doth he meane the sharpenesse of the Sword, or the Arrowes of Famine, or the inuasion of Enemies, or the deuouring of wilde beastes, or the raging of the Pestilence, or the carrying away into banishment and captiuity, which are the thinges that worldly-minded men feare and regard? No, *But a Famine of hearing Gods word: that they shall wander from Sea to Sea, & from the North euen to the East shall they runne too and fro, to seeke the word of the Lord, and shall not find it:* In that day shal many perish for thirst, according to the Doctrine of *Salomon*,[e] *Where vision ceaseth, the people perish.* Howsoeuer therefore carnall and prophane men, haue no sense or feeling of any thing but of earthly losses, yet the Spirit of God teacheth, and euery faithfull Soule acknowledgeth, that there is no blessing like to the blessing of the Word: so there is no woorke of his iudgement, like to the want of his word. And howsoeuer the Pastor may not want the people in respect of the meanes of his maintenance, inasmuch as [f] *God hath ordained, that they which preach the Gospell, should liue of the Gospell*; yet the people more want the Pastor, as the child wanteth the nurse, more thē the nurse the Child, as Lamenta. 2. *The Babes and Sucklings [g] swoone in the streetes of the Citty, they haue said to their Mothers, where is Bread and Drinke? When they gaue vp the Goast in their mothers bosome.* Now the Ministers are called not onely the Fathers, but the [h] Nurses of the Church, 1. Thessa. 2. *We are gentle among you, euen as a Nurse cherisheth her Children:*

[d] Amos 8, 10, 11, 12.

[e] Prou. 29, 18.

[f] 1 Cor. 9, 14.

[g] Lam. 2, 11, 12

[h] 1 Thes. 2.

and

and the Apostle exhorteth, that [i] *As new borne Babes wee desire the sincere Milke of the word, that we may grow thereby, because we haue tasted that the Lord is bountifull.* And thus much of the end and vse of afflictions, which God sanctifieth to the good of his Church, that thereby they may draw neerer vnto him. [i] 1, Pet. 2, 2.

Israell vowed a vow vnto the Lord, and said, If thou wilt deliuer this people into mine hand, &c. The people pray, promise, and vow vnto God the destruction of men and Cities, if God would deliuer them into their hands. Wee learne heereby, [k] that vowes are lawfull, and so vowing we are to performe the same. This we see practised by [l] *Iacob* going to his Vncle *Laban* for auoyding the furie of his Brother *Esau. Gen.* 28. *Then Iacob vowed a vow, saying; If God will be with me, and keepe me in this iourney which I go, & will giue me bread to eate, and cloaths to put on, so that I come againe to my Fathers house in safetie, then shall the Lord bee my God, and this stone which I haue set vp as a Pillar, shall be Gods house, and of all that thou shalt giue me, will I giue the tenth vnto thee. Hannah,* vppon condition [m] of hauing a sonne, vowed him for a perpetual *Nazarite* to the Lord. So doth *Dauid* oftentimes [n] make vowes to God in the time of his trouble, vppon condition to be deliuered out of his trouble. Thus in this example of the Israelites in this place we see, that if God would bee on their side when their Enemies rise vp against them to swallow them vp quicke, and deliuer them as a Bird out of the [o] snare of the Fowler, they promise and vow the performance of an outward and bodily exercise. So then out of this place the doctrine of vowes may be strongly confirmed, and the lawfull practise of them sufficiently maintained, and warranted to be good and godly.

Doct. 3. It is lawfull to vow, and such are to be performed.

[k] Gen. 28, 20, 21,

[m] 1 Sam, 1, 11

[n] Psal. 66, 12, and 132, 2, 3.

[o] Psal, 124, 7.

For, to come to the Reasons whereupon the doctrine standeth; a lawfull and holy vow is a profitable helpe to further vs in the worship of God. True it is, a vow is not a part of Gods worship, no more then fasting is (as Fasting is no more a part of Gods worship then feasting, or eating

Reason. 1.

eating and drinking is) which in it ſelfe and by it ſelfe
p 1 Tim.4,8. conſidered, p pleaſeth God no more then externall and bodily exerciſes do: yet it is an helpe and furtherance of the true ſeruice of God, a prop and ſtay to further the
q Rom.14,17 ſame. The kingdome of God ſtandeth not in q outward things, as the Apoſtle teacheth, *It is not meat and drinke, but righteouſneſſe and peace, and ioy in the holy Ghoſt.* But when we promiſe to God with full purpoſe of hart ſome outward duty, it ſerueth the better to excite and ſtirre vs vp to repentance and thankſgiuing toward God. And thus the ſeruants of God haue vſed it.

Reaſon 2. Againe, it is farre better neuer to vow, then hauing vowed not to pay and performe that which is gone out
r Acts 5,4. of our lips: ſo as we may reaſon, r as *Peter* doeth with *Annanias, Act 5. While it remained, appertained it not vnto thee? and after it was ſold, was it not in thine owne power? How is it that thou haſt conceiued this thing in thine heart? Thou haſt not lyed vnto men, but vnto God.* Likewiſe may it be ſayde to ſuch as breake their lawfull vowes offered vnto God, was it not in thy liberty to vow or not to vow? how thē haſt thon conceiued this wickedneſſe in thy heart, to lie, not to men, but vnto God. Vowes were preſcribed or appointed by the Law of God
f Serran. in Eccleſ. cap. 5. f as teſtimonies of faith, and bands of that reuerence and obedience which wee owe vnto him: therefore to vow, and not to pay & performe the ſolemne promiſe and couenant that wee haue made, is impudently to mock God, and conſequentlie to pull great puniſhment vppon our owne heads. This
t Eccl. 5,3 4,5 the wiſe man t teacheth, *Eccle. 5. When thou haſt vowed a vow to God, defeire not to pay it: for he delighteth not in fooles, pay therefore that thou haſt vowed: it is better that thou ſhouldſt not vow, then that thou ſhouldſt vow and not performe it: Suffer not thy mouth to make thy fleſh to ſinne, neither ſay before the Angell, that this is ignorance: Wherefore ſhall God be angrie by thy voice, and deſtroy the worke of thine hands?* Seeing then, that vowes allowed of God are helpes and furtherances
u Deut.23,22 of the true worſhip of God, and that u albeit ſuch as abſtaine

staine from Vowing, sinne not; yet it is better not to Vow, then not to keepe their Vowes: in both respectes we see this to be an euident truth, that it is lawfull to Vow, and that all lawfull Vowes are to be performed.

Let vs apply this to our selues. First, from this example we may learne the Doctrine of Vowes, what is to be holden of Vowes, and what is not to be holden. For we see heere, what a Vow is; Namely, a free and solemn promise made to God touching such thinges as please him, tending to the glory of his name, the profit of our Brethren, or the repentance and saluation of our soules. Secondly, we see who may Vow, (to wit;) such as are free and at liberty, not vnder the power and iurisdiction of others. Thirdly, to whom Vowes are to be made, not to Saints or Angels, but to God onely, and to him alone they are to be performed, [x] according to the saying of the *Psalmist, Vow and performe vnto the Lord your God, all ye that be round about him.* As hee onely is to be prayed vnto, and from him we are to looke for all good things: so to him onely wee must Vow, and offer to him the Calues of our lips. Fourthly, it appeareth what we may Vow to God; not things vnlawfull, vnpossible, and vnwarranted by the word of God; not things whereof wee are vncertain, whether they please God or not: for who would offer to a Prince, or promise to him such thinges as he knoweth he will not accept, or doubteth whether he will accept thereof? *Whatsoeuer is not* [y] *of faith is sinne,* as the Apostle teacheth. But such things as the scripture warranteth, being the true rule of all right waies, [z] such was this Vow in this place. *Vse.* 1

[x] Psal. 76, 11

[y] Rom, 4, 23

[z] Exod. 23, 31

Lastly, we see that Vowes thus made, are carefully to be kept, and religiously to be performed, hauing an eye to the party with whom we haue to deale. For as they are to be made with reuerence, so they are to be performed with care and diligence; otherwise we do fouly and falsely abuse the Maiesty of God, and take his name in vaine. All these considerations and conditions teach

vs, that Vowes are not in themselues vnlawfull and to be condemned, so as they be restrained and bounded within the compasse of the law of God, and not suffered to wander after our owne fancies.

Vse. 2. Secondly, it serueth to beat downe all false Doctrine and erronious opinions touching Vowing, which are many: and to rectifie our iudgements by teaching what Vowes are lawfull, what vnlawfull.

1. if they be made of any thing, flat against the word of God, they cannot binde or tye vs to the performance thereof, for all the force and power of binding vs, is to be borrowed & deriued from the word of God. Wherefore it must be agreeable to the will of God, and whensoeuer it is against the word of God, it hath no strength or efficacy to constraine or commaund. They which woulde haue murthered *Paule*, and had conspired together by a solemne league of agreement, [a] did make a solemne vow not to eate nor drinke, vntill they had executed their diuelliſh purpose, and put the Apostle to death. But who now dare say, that they were bound in Conscience by their Vow, or that God liked of it? For this were all one, as if they would make God a companion of their murther. Therefore *Dauid* vowing the slaughter and destruction of *Nabal* and his family, [b] reuoked it at the wise Counsell of a discreet Woman.

[a] Act. 23, 12.

[b] 1. Sam. 25, 22, 32.

Secondly, they must not be made by such Persons as want sufficient Reason, iudgement, discretion, and vnderstanding: as Children, Fooles, or furious Persons; for these cannot be made with freedome of conscience, nor can be saide to be taken vp by a mans owne accord, in asmuch as the minde cannot truely discerne what is done, [c] as is proued at large in the 30. Chapter of the Booke of *Numbers*. Thirdly, it condemneth such as Vowe, hauing no power or authority in themselues, to binde themselues; such Vowes cannot binde, being made against the lawe of Nature. For all lawfull vowes must be made with consent of their superiors, so long

[c] Numb. 30, 4

as they are vnder the gouernment of others, [c] as appeareth by the fift Commaundement, *Honour thy Father and thy Mother.* [c] Exod. 20, 12.

Fourthly, they must bee so made, as they may stand with Christian liberty: for we may not in any sort make such thinges absolutely necessary, as God hath left free vnto vs, snaring the conscience, and abridging the liberty which Christ hath purchased, contrary to the Commandement of the Apostle, [d] *Stand fast in the liberty where with Christ hath made you free.* [d] Gal. 5, 1.

Fiftly, it reproueth such as Vow thinges vnpossible, and out of the power and liberty of the makers thereof, to doe or not to doe: so that a Vow made of a thing vnpossible is no Vow at all, but an intollerable presumption, and a wilfull tempting of God: As if a man should Vow to walke vpon his head, or to fly in the Ayre, [e] or to stay the Starres as *Iosh.* 10, 12. did, [f] or to deuide the Sea as *Moses* did, wherein we haue no assurance of any extraordinary gift of God. [e] Iosh. 10, 12. [f] Exod. 14, 21

Sixtly, they must not bee against a mans generall or particular calling; that is, neyther against his calling as he is a Christian, neither that speciall calling wherein he liueth. If they be made against the one or the other, they are vnlawful: As if the Minister should vow to do the Office of the Magistrate in executing Iustice vppon Malefactors; or the Magistrate, vow to discharge the function of the Minister in preaching the Gospell: or if a man should vow to liue in no calling in the Church, in the Common-wealth, or in the family, but walk inordinately with scandall and offence.

Seauenthly, it conuinceth all such vowes as are rash heady, suddaine, idle, and vnaduised; and requireth on the other side, that they be made with aduise, Meditation, and deliberation. For rash vowes be not lawfull, albeit the thinges vowed may be done lawfully. Therefore [g] the Wise-man saith, *Eccle.* 5. *Bee not rash with thy mouth, nor let thy heart bee hasty to vtter a thing before GOD,* [g] Eccle. 5, 1.

for God is in the Heauens, and thou art on the Earth, therefore let thy wordes be few. If we make a promise vnto a man like to our selues, we will haue this consideration, and thinke with our selues, whether he will accept of it or not, whether his will be to like of it or not. We must not therfore mocke with God, and make lighter account of him then of a Mortall man, whose breath is in his Nostrils. They ought not to bee made without iudgement and aduisement, for that were a defiling of Gods seruice, and an abusing of his Name.

Now, as they ought not to bee made rashly, but with sobriety, so ought all our Vowes to be of great moment and importance, and therefore we are forbidden to vow idle and trysling toyes, to obserue (as is vsuall in the Church of *Rome*) where one voweth a Pilgrimage to the Saints, another Voweth to fast and eate no flesh at such a Feastes eeuen; whereof one is superstitious, the other deuelish. As for their Pilgrimages, it is a wicked corruption, and an Idolatrous seruice which God reiecteth. For albeit (vnder the Law) it was the ordinance of God to build one Temple, and to chuse one place which men should resort to worship him, yet this order is now abolished, euery Coast and Countrey is *Iewry*, euery Towne and Cittie is *Ierusalem*, euery [h] faithfull company, and godly person is a Temple to worship God in: Wee may call vpon God euery where, [i] and lift vp pure handes in all places, no Land is [k] a strange Land, no ground is vnholy ground. And touching their abstinence from Flesh on certaine times for Religion sake, [l] *It is the Doctrine of Deuils, seeing they place holinesse in abstaining from Meates which God hath created to be receiued with thanks-giuing, of them which beleeue and know the truth, being sanctified by the word of God and Prayer.*

[h] 1 Cor. 6, 16. 1 Cor. 6, 19.
[i] 1 Tim. 2, 8,
[k] Psal. 137, 4.
[l] 1 Tim. 4, 1, 3

Lastly, it reproueth such as propound to themselues false and wrong endes of Vowes, as conceit of merit, & opinion of deseruing the fauour of God and euerlasting life. For the endes which we respect must be good, as to exer-

exercise and stirre vp the gifts of Faith, Prayer, Obedience, repentance, and other graces of the Spirite, and to testifie our thankefulnesse to God for blessings receiued at his handes. So then, we must take heede of all opinion of merite, [m] as the *Euangelist* teacheth, *When yee haue done al those things which are commanded you, say we are vnprofitable Seruants, wee haue done that which was our duty to doe.* So then, although wee vow a thing vnto God, which in it selfe is good, yet if the intent bee wicked, the Vow is corrupt and euill. If we would Vow, after the [n] example of *Iacob* alleadged before, an offering to God of the tenth part of our goodes, not to honor God, or to render thankes vnto him as *Iacob* did, but in a proude imagination of our owne meriting which we haue conceiued, we are not ledde with the same Spirite that we was, but wander wide after the vanity of our owne mindes. The intent therefore and meaning is here to bee considered, and we must be well aduised, not onely that our Vowes be directed to God, but for what purpose, and how wee Vow to God; not to binde God vnto vs, but to binde vs the closer to God, and to render all honour and homage vnto him.

[m] Luk. 17,10.

[n] Gen 28,21.

Now, if wee would examine the Vowes practised in the Church of *Rome*, by these thinges before deliuered wee shall easily perceiue the fondnesse and false-hoode nay the wickednesse and vngodlinesse of them. For here are condemned all Vowes of Pilgrimages, & abstinence from flesh for Religion, noted before: their Doctrine [o] that Children may enter into their Orders and Cloisters, against the counsell and consent of theyr Parentes, and that Persons contracted either to other, may Vow continency without the liking and approbation of the other party, which cannot stand [p] with the Doctrine of the Scripture, [q] or ancient Counsels. For the word establisheth the authority of Parents ouer their children (which the former Vowes abridgeth and cutteth short) and teacheth, that if a Woman Vow vnto the Lord, and binde

[o] *Bellar. lib. 2. de Monach: cap. 36.*

[p] Num. 30,4.

[q] *Conc: Gangr: cap. 16.*

her ſelfe by a bond, being in her Fathers houſe in time of her youth, if her Father diſalow her the ſame day that he heareth all her Vowes and Bondes, they ſhall not be of value. Alſo their Error appeareth, teaching that promiſes made priuately by Children, not onely without the conſent, but flatly againſt the conſent of their wiſe and carefull Parents, do notwithſtanding binde them, whereas if theſe bare promiſes were bound with an Oath, they could not ſtand in any force and vertue, becauſe Children vnder tuition and gouernment, are not free to giue and beſtow themſelues, as we haue ſhewed before in the ſecond rule. Laſtly, by the former obſeruations, fall to the ground the ordinary Vowes of ſingle life, voluntary pouerty, and Fryarly obedience to vain and ſuperſtitious Men, which they abſurdly make, and tie themſelues neceſſarily to obſerue. For ſuch Vowes are directly and flatly againſt the former rules preſcribed and deliuered; vnpoſſible, intollerable, beyond our owne ſtrength, and calling: [r] a will worſhip, according to the decrees and Traditions of Men, and directly contrary to the Commaundement of God, 1. Cor. 7. *If any* [s] *cannot abſtaine, let them marry, for it is better to marry then to burne.* And the ſame Apoſtle ſayth, [t] *This we warned you of, that if there were any that would not worke, they ſhould not eate.* Againe, they are not in the power of him that voweth, for no man can promiſe perpetuall chaſtity in ſingle life out of the eſtate of Wedlocke. Continency is the ſpeciall and proper gift of God, who giueth it not vnto all, but to whom he wil, when he will, and as long as he will. This our Sauiour teacheth, *Mat.* 19, *All men cannot receiue this thing, ſaue they to whom it is giuen: he that is able to receiue this, let him receiue it.* To this accordeth and agreeth the Doctrine of the Apoſtle, 1. *Cor.* 7. *I would that all men were euen as my ſelfe am, but euery Man hath his proper giſt of God, one after this manner, and another after that.* Furthermore, they aboliſh Chriſtian liberty, in the lawful vſe of the good creatures & ordinãces of God, as riches & Marriage; food and apparell; making that

[r] Col. 2, 16, 20

[s] 1 Cor. 7, 9. 1 Tim. 4, 1.

[t] 2 Theſ 3, 10

that absolutely necessary, which God hath freely left to our liking & liberty. Lastly, they are made most commōly to Saints, & not to God, and they are made for Merits sake, thereby to deserue saluation, and the substance of Religion and worship of God is made to consist in them: Whereas the Apostle teacheth, [u] *That bodily exercise profiteth little, but godlinesse is profitable for all things.* Therefore these Vowes practised and defended by the Church of *Rome*, being vnlawfully, rashly, vnconscionably, superstitiously, meritoriously made, and vnpossible to be performed, cannot binde the conscience, but are better broken then irreligiously kept, [x] according to the Doctrine of the former Churches.

[u] 1 Tim. 4, 8.

[x] *Epiph. contra Apostol. haeres. 61. August. de bono viduit. ca 9, 10 Cyrill. in Leuit lib. 3.*

Thirdly, seeing Vowes be lawful, which are promises made to God, of some duty to be performed to him, to some good end; the vow which all beleeuers haue made in Baptisme is to be kept of euery one: wherin we promised to beleeue in Christ, to obey God, to bring forth the fruites of true repentance; to renounce the workes of the Deuill, the allurements of this present euill World, and the lustes of the flesh, which lust against the Spirite. And albeit wee are bound to these duties by our calling and Redemption, without any new Vow, yet wee may lawfully renew our Couenant with God, and so binde our selues faster and faster. As he that hath bound himselfe in a bond, may yet giue greater & better assurance, & binde himselfe more then before. So hee that is bound to haue Faith in Christ, & to yeeld obedience to al his Commandements, may yet further & faster bind himselfe, to helpe his dulnesse, coldnes, & want of zeale, & to make himself more forward & feruent in duties of the first & second table: according to the practise of *Dauid*, [y] *I haue sworne, & will performe it, that I will keep thy righteous Iudgments.* He was bound hereunto, without & before his oath, yet he kindled his zeale, & renewеth his couenant with God by this oath, to stir vp the gift of God that was in him, & to help his own infirmity. We haue all in Baptisme vowed to cōsecrate our selues, euen our souls & bodies to God, by renoun-

Vse 3.

[y] Psal. 119, 106

nouncing the Deuill, the World, and the Flesh: if wee go backe as cowardly Souldiers from this our Vow, shal we not be conuinced as false and vnfaithfull to GOD? And how shall we conscionably keepe any other vowes, that breake the first Vow we made to God? What a fault is it accounted among our selues, to promise and then to breake? But haue we kept this our [a] generall and common Vow, to fight vnder the Banner and Ensigne of Iesus Christ against the Deuill & all his works? Or rather haue we not walked, & do we not still walk in the works of darkenesse, after the inuentions of our owne heartes? And doe not our open sinnes cry out and proclaime as much to the dishonour of God, & our owne reproach? So that all such as walke in the blindnes of their own minds, haue besides all their other sinnes, this great burthen vpon their consciences pressing them downe, that they are found Vow-breakers, and haue broken their Faith and promise made to GOD. Let vs all remember, that wee haue vowed to God our selues, and take heede wee performe that which we haue vowed, [b] least it bee imputed vnto vs for sinne.

[a] *Hierō in Esai. lib 7. cap. 19 August. in Psal 75 & 131. Lambert sent lib 4. dist. 38.*

[b] Deut. 23, 21

Vse 4. Lastly, seeing solemne promises made to God, binding our selues either to doe some good thing, or else to forsake some euill, are to be performed: It followeth from hence, that such speciall and peculiar Vowes as we haue made vpon particular occasions, as euery one hath had cause, in time of War, Sickneſse, Necessity, trouble, and danger, we must be carefull to keepe, and to pay our due and debt vnto God. If we feele our selues slacke & slothfull to good duties, we may stirre vp our selues, & binde our selues by some earnest and faithfull promise to God. If we be enclined to any vice, we are to doe the like. If a man haue fallen into Whoredome and Fornication, [c] he may, to bridle and halter his lustes, Vow neuer to delight in the Harlots company. If wee haue fallen into drunkennesse, we may Vow fasting and abstinence, yea the abstaining from all hatefull houses of drunkennesse, being

[c] 2. Cor. 7, 11.

being allurmentes and prouocations to the same. The Oppressor may Vow [d] restitution & mercy to the poor, to stirre vp his affection the better to performe it. Now in all these, we must beware and take heede, that wee be not rash in the wordes of our mouth, nor hasty to vtter a promise before the most high. What a reproach and blemish, is it in such as will readily promise much to men, and yet performe at leisure little or nothing? Doe not all despise such Persons? But the fault and offence is more grieuous, when there is a set and solemne promise made to God and not performed. So then, wee that require true, honest, and iust dealing toward our selues, & promises to be kept to our selues by a day, haue we done the like to God our Lord? Let vs enter into our selues, and examine our hearts, a little. Wee are ready in sickenesse, in want, in great affliction and aduersity to Vow, and solemnely to promise if God deliuer vs, to glorify him, to be thankefull and obedient vnto him, to enter into repentance and amendment of life. When a man hath loosely and lewdly spent his time in Drunkennes, Riotousnes, idlenes, wantonnes, Enuie, Hatred, contempt of God and his word; if God strike him with grecuous sicknes, that he feareth death as the Messenger sent of God to seize vpon him, then doth hee tremble, then doth he desire that God would haue mercy vpon him, and then doth hee make vowes: If God restore me to health againe, and giue me life, I will neuer bee the man I haue bin, I haue bin giuen to drunkennes, I will neuer haunt the Ale-house: I haue led a naughty life, I haue dishonoured God and despised his worde, I will heereafter obey his voyce and attend to his worde: I haue hated the Children of God, I wil heereafter shew my loue to them, renouncing my sinnes, and liuing to Gods glory.

[d] Luke. 19, 8. Dan. 4, 24.

Oh, what goodly promises are these; & how well were it, if men did so indeed? and how were it to be wished, that as they haue opened their mouth vnto the Lord, so they

they would do according as they haue promiſed? But when God hath heard their Prayers and reſtored them to health; marke, and ye ſhall find, that for the moſt part ſo ſoone as they are recouered, and are able to craule out of the dores, they returne againe to their former waies,
c 2 Pet. 2, 22. c as the Dogge to his vomit, and the Sow that was waſhed to her wallowing in the mire. What ſhall wee ſay of theſe men? Nay, what may we not ſay of them? Are they not Couenant-breakers, and grieuous offenders againſt God? They are like vnto *Pharaoh* King of Egipt,
f Exod. 9, 27. 35. f when the hand of God was heauy vppon him and his people, then he humbled himſelf, he confeſſed the righteouſneſſe of God, the wickedneſſe of his people, and the hainouſneſſe of his ſinnes: Then *Moſes* and *Aaron* muſt be ſent for in all haſt to pray for him, whom he before deſpiſed in his heart, and ſcorned in his talke: yet ſo ſoone as the plague was ceaſed, and the hand of God remoued, he hardened his heart, and would not let the Children of Iſraell go.

But he dallyed ſo long with the iudgements of God, that he deceiued himſelfe, and in the end
g Exod. 15, 19 g was drowned in the Red ſea; as the Fly that playeth with the candle, vntill ſhe be burned and conſumed in the flame. So when men haue beene terrified with the hand of God, haue confeſſed with teares their vngodly behauiour, and haue promiſed and vowed to God (if hee would reſtore them) newneſſe of life, & repentance from dead works: and yet being reſtored and recouered, beeing as vile in ſinne, as looſe in life, as beaſtly in behauiour as they were before: God hath in Iuſtice ſtriken them again for their vnthankefulneſſe, ſo as they haue dyed in furie and frenzy without any appearance of grace, or aſſurance of mercy, or remorſe of Conſcience, or acknowledgement of ſinne, or crauing of pardon, or hope of forgiueneſſe, or ſigne of ſorrow, or ioy of heart, or conſolation of ſpirit, or purpoſe of amendment:
h Mat. 27, 3, 4 h but are wholly poſſeſſed with a ſhame of ſinne, and guilt of Conſcience, and feare

feare of Iudgement, and the flashings of Hel-fire. Doth not this shew that Gods wrath is heauy against such vnfaithfull persons as breake their Oath, and falsifie theyr promise made vnto the Eternall, who alwaies keepeth couenant with vs, and will not alter the worde that is gone out of his mouth? *O consider this* [i] *yee that forget GOD, least hee teare you in peeces, and there bee none that can deliuer you.* Contrariwise to conclude, let vs follow the [k] example of *Dauid, Psal. 66. I will goe into thine House with burnt offerings, and will pay thee my vowes which my lippes haue promised, and my mouth hath spoken in mine affliction.*

[i] Psalm 50, 22

[k] Ps. 66, 13, 14

Verse 3. *And the Lord heard the voice of Israell.* Heere is the fruit and effect of their prayer and humiliation, shewing also the lawfulnesse and approbation of their vow; God accepteth, and respecteth them in their distresses. From hence we do learne, [l] that God heareth and granteth the prayers of his Children. For howsoeuer sometimes he deferreth to heare and hearken to their prayers, to exercise their faith, to kindle their zeale in prayer, to teach them whence good things proceed, to sharpen their hunger, to make them highly to esteeme the graces long begged, and to proue them by delay; yet in the end God heareth and helpeth, he granteth and giueth the things which they aske according vnto his will. This the Prophet [m] declareth, *Esai. 65. Before they call, I will answere: and while they speake, I will heare.* And Psal. 120. *I called* [n] *vpon the Lord in my trouble, and he heard mee.* And againe. [o] *The Lord is neere to all that call vpon him, yea to all that call vpon him in truth: he will fulfil the desires of them that feare him, he also will heare their cry, and will saue them.* Thus the Lord Iesus, beeing zealous in Prayer, [p] confesseth that his father alwayes heareth him: Thus the Angell telleth *Cornelius,* [q] *That his prayers are heard.* Thus the Apostle also teacheth, *Iames 1, 5. If any man want wisedom, let him aske of God, which giueth to all men liberally, and reprocheth no man, and it shall be giuen him.* And in the last Chapter, [r] *Is any among you afflicted, let him pray: and the prayer of faith*

Doct. 4.

[l] God heares and grants the Prayers of his Children.

[m] Esai 65, 24.

[n] Psal. 120, 1.

[o] Psal. 145, 18, 19.

[p] Iohn. 11, 42

[q] Acts 10, 4.

[r] Iam. 5, 14, 15, 17, 18.

faith shall saue the sicke: Helias *was a man subiect to like passions as we are, he praied earnestly that it might not raine, and it rained not on the earth for three yeares and six moneths: and hee praied againe, and the heauen gaue raine, and the Earth brought forth her fruit.*

All these testimonies of the worde of God serue to teach vs this truth, that God granteth the prayers of his Children when they call and cry vnto him in theyr distresse, and giueth whatsoeuer is needfull for them to obtaine.

Reason. 1. The Reasons to assure vs of this truth, are first, the promise gone out of his owne mouth, and the assuraunce of his owne worde, who can neuer deceiue nor falsifie his truth. This is it which Christ our Sauiour vrgeth, *Mathew 7, 7, 8. Aske, and it shall be giuen you: seeke and ye shall finde: Knocke, and it shall be opened vnto you: for whosoeuer asketh, receiueth: and he that seeketh findeth: and to him that knocketh it shall be opened.* This is the ground and foundation of our faith in prayer, (to wit;) the promise of God, without which, wee can haue no confidence or trust in the mercy of God.

Reason 2. Againe, what man heareth not, accepteth not, granteth not the requests of his Children that come vnto him. Men that are euill and corrupt, that haue scarce a sparke of the loue that is in God, will not turne away their eyes from the Miseries of their children, much more then will God open the Treasures of his graces to bestow vpon vs. This comparison our Sauiour presseth, ‖ Mat. 7, 9, 10 11. *Mat. 7.* Where the Doctrine hath his confirmation, ‖ *What man is there among you, which if his sonne aske him Bread, would giue him a Stone? Or if he aske fish, will he giue him a Serpent? If ye then, which are euill, can giue to your children good gifts, how much more shall your Father, which is in heauen, giue good things to them that aske him?* And the Prophet saith, ‡ Esai. 49, 15. ‡ *Can a woman forget her Childe, and not haue compassion on the sonne of her wombe? Though they should forget, yet I will not forget thee.* So that, whether wee consider the promise of God

God, that he hath made, to be merciſull: or elſe meaſure our owne affection toward our children, in both reſpects we are taught to imbrace this as a certaine and pregnant truth, that God heareth his people.

Let vs come to the Vſes of this Doctrine. Firſt, it teacheth the bleſſed eſtate of the Church, and a great priuiledge that the faithfull haue; ſo that no man ſhould ſay, [u] *It is vaine to ſerue God, and what profit is it that we haue kept his commandements, and that we walked humblie before the Lord of hoſtes.* But it will be ſaide, Heere they are in troubles and torments; heere they ſuffer ſorrowes and afflictions euery day. Be it ſo, *Yet heerein they are* [x] *more then Conquerors through him that loued them; ſo that neither life nor death ſhall ſeperate them from Ieſus Chriſt our Lord.* The Lord is the [y] Sunne and Shield vnto vs, the Lord will giue grace and glory, *and no good thing will he with-hold from them that walke vprightly.*

Vſe. 1.

[u] Mal. 3, 14.

[x] Rom. 8, 37 38, 39.

[y] Pſal. 84, 11

So then, their tribulations and afflictions ſhal not hinder their bleſſedneſſe, but by manifold troubles we ſhall enter into happineſſe and euerlaſting life. Let our preſent care be to ſerue the Lord, and then we ſhall be ſafe vnder his protection, and not feare what man can do vnto vs, [z] as the Prophet teacheth, *Pſal.* 118. *I called vppon the Lord in trouble, and the Lord heard me, and ſet me at large: the Lord is with me, therefore I will not feare what man can doe vnto me, I ſhall ſee my deſire vpon mine enemies.* Let vs therefore walke worthy of this bleſſed eſtate and condition, ſeeing we haue God neere vnto vs, and ready to heare vs, ſo often as we poure out our meditations before him. There is no comfort like vnto this, in this life; whereby we obtaine health in ſickneſſe, Riches in pouerty, ſafety in danger, reſt in trouble, ioy in ſorrow, comfort in aduerſity. So then, howſoeuer the vngodly accounteth the life of the faithfull, contemptible and miſerable, aboue all other, yet we ſee none are truely happy but they. For if I can ſay, I haue bin hungry, and the Lord hath fedde me; I haue bin naked, and he hath cloathed me; I haue

[z] Pſal. 118, 5 6, 7.

bin

bin ſicke, and he hath reſtored mee; I haue bin in dangers, and he hath deliuered me; I haue giuen vnto me a bleſſed experience of Gods fauour, and an aſſurance of future happineſſe reſerued for me in the heauens.

Vſe. 2 Secondly, ſeeing God heareth & accepteth the prayers of his, made in faith, let vs acknowledge it to be our duty to call vpon him in the day of trouble, and in al our neceſsities to flye vnto him. For if the righteous cryeth, and the Lord heareth him, yea deliuereth him out of all his troubles, let vs flye vnto him, a the name of the Lord is a ſtrong Tower, the righteous runneth vnto it, and is exalted: Heere is the onely refuge of the godly againſt all troubles and aduerſities; heereby we are inſtructed to whom we ſhould run and repaire in all need and neceſsities. A ſtrong Caſtle ſecureth thoſe that flye vnto it for ſuccour and defence. Such is the fauour of God toward the elect in chriſt, who are iuſtified by his bloud, and ſanctified by the holy Ghoſt, he protecteth thoſe that flye vnto him, and they ſhall abide in the ſhaddow of the Almighty. This the Prophet preſſeth, *Pſal.* 50, 15 *Call vpon me in the day of trouble, ſo will I deliuer thee, and thou ſhalt glorifie me.* Let vs not looke to the Hilles or Mountaines; to men or Angels; let vs not truſt in friends or in riches; in power or policy, but know that our help commeth from the Lord which hath made the heauen & the Earth, who will preſerue our going out, and our comming in, from henceforth & for euer. This ſerueth to condemne the Church of Rome, who refuſe b the Mediation of Chriſt to come vnto God, and ſet vp Saints and Angels in his place to vſurpe his office. But we are ſure that Chriſt Ieſus wil neuer faile vs, nor ceaſe to diſcharge the calling appointed vnto him of his Father. Why then do we not go directly vnto him, that gently calleth, and louingly allureth vs, c *Come vnto me all ye that are wearie, and heauy laden, and I will refreſh you.*

a Pro. 18, 10.

b Iohn 14, 13 1 Iohn 2, 1.

c Mat. 11, 28.

Vſe. 3. Thirdly, doth God heare vs when we call? And when we aske, doth hee aunſwere? Then it ſtandeth with the

right

right of reason and with the law of Equity, to heare him when he calleth vpon vs, and cryeth vnto vs. For whensoeuer we pray vnto God, we speake vnto him, and call vpon him, to heare vs. Whensoeuer the worde of God is preached and deliuered, he speaketh to vs, and calleth vpon vs to heare him. If then we would haue GOD regard vs when we cry to him, we must respect him when he calleth to vs. We cry by Prayer; he calleth vs by his word. Therefore, it is that the Lord often denounceth & threatneth all impenitent persons, that hee will despise them that despise him, and will not heare them praying vnto him, that wil not heare him preaching vnto them. This the wise man [d] teacheth. *Prou. 1. Forasmuch as I call, and ye refuse; I stretch out mine hand, and none regardeth, I will also laugh at your destruction, and mocke when your feare commeth, when your feare commeth like an horrible destruction: The they shal call vpon me, but I will not heare, they shall seeke me early, but they shall not finde me, because they have hated knowledge, and not chosen the feare of the Lord.* To this the Prophet doth assent and accord, [e] *They refused to hearken, and pulled away the shoulder, and stopped their eares, that they should not heare, they made their hearts as an Adamant stone, least they should heare the Law, and the words which the Lord of hosts sent in his spirit by the Ministry of the former Prophets: therefore came a great wrath from the Lord of Hostes, and it is come to passe, that as he cried, and they would not heare; so they cried, and I would not heare, saith the Lord of hosts.* Of all comforts that wee feele in this life, none is greater then to pray vnto God in our troubles, with assurance to be heard: this the vngodly with all their rage and crueltie can neuer take from vs.

[d] Pro 1, 24, 26 27, 28, 29.

[e] Zac. 7, 11, 13 Mich 3, 4. Prou. 28, 9.

Therefore this is a sore iudgement, when God openly professeth and proclaimeth, that he will not heare our Prayers crying vnto him in our miseries. When we are reiected and forsaken of men in our afflictions, yet wee haue our recourse & refuge vnto God, and we are comforted. How wretched therefore is the estate of all vnrepen-

repentant sinners, who stopping their eares at the hea-
g Pro. 28, 9 ring of the Law g do make all their prayers to be abho-
h Esai, 65, 12 minable. So did God h threaten his people to number them to the sword, because (saith he) *I called, and ye did not answere: I spake, and ye heard not, but did euill in my sight, and did chuse that thing which I would not.* If then we would haue God open his eares to heare vs, let vs acknowledge it to be our duty to open our eares to heare him. God will neuer stop his eares against any, but those that haue stopped their eares against him.

Vse. 4. Lastly, learne to acknowledge the greatnesse of Gods mercy and louing kindnesse, and returne the praise and glory of his owne workes to his great name. As he hath heard vs graciously, so let vs beare our selues thankfully in rendring to him the Calues of our lips, and offring to him the sacrifice of praise. Euen as hee filleth vs with his mercy, let vs fill our mouths with his praise, and the
i Psal. 116, 12, 13, & 145, 18, 19, 21 memoriall of his name, and say: i *What shall I render vnto the Lord for all his benefits, toward me? I will take the Cup of saluation, and call vppon the name of the Lorde.* This vse the Prophet teacheth, *Psal.* 145. hauing declared that God sheweth himselfe neere to those that call vpon him and feare him, he addeth: *My mouth shall speak the praise of the Lord, & al flesh shal blesse his holy name for euer & euer.* If I can say, when all men forsooke me, the Lord tooke me vp, I haue bin running into the paths of death, and was nere to destruction, but thou hast brought me backe, shewing me the wayes of life and saluation: I haue bin ignorant, and thou hast instructed me: If I haue this experience of his goodnes, so many wayes toward me, he openeth my mouth to praise his mercy, and I can neuer sufficiently magnifie his name that hath brought so great things to passe for me.

k Psal. 107, 8, 15, 21, 31. This practise is k likewise taught *Psalme* 107. where the Prophet mentioning sundry deliuerances that God sheweth his people in times of famine, and in the dayes of affliction, by Land or by Sea, he doubleth oftentimes his

his affection, *Let them therefore confeſſe before the Lord his louing kindneſſe, and his wonderfull workes before the ſonnes of men.*

He deliuered them the Canaanites, and they vtterlie deſtroyed them. See heer the vncertainty of war. The *Iſraelites* after their ouerthrow fight againe, & haue the victory. They were at the firſt ouercome and taken Priſoners by theyr enemies, but now they preuaile and get the vpper hand. Albeit the righteous [l] fall for a time, yet they are not caſt off for euer, for the Lord putteth vnder his hand. Great deliuerances giueth he to his ſeruants, he teacheth their hands to fight, and their fingers to battaile: he is their ſtrength and their Fortreſſe, their Tower, and theyr Deliuerer, theyr Shielde, and in him they truſt. The Horſe [m] indeede is prepared againſt the day of battel, but ſaluation is of the Lord, [n] to whom it is not harde to ſaue with many or with fewe. This the [o] Prophet ſetteth downe, *Pſal.* 81, *Oh that my people had hearkened vnto me, and Iſraell had walked in my waies, I would ſoone haue humbled their enemies, and turned my hand againſt their aduerſaries.*

l Pſal. 37, 24, and 144, 1, 2.

m Prou. 21, 31

n 1 Sam. 14, 6.

o Pſ. 81, 13, 14

Heereby wee learne, that howſoeuer God thinke it meet that his church lie vnder the croſſe, yet in his good time he helpeth, he forſaketh it not for euer, but returneth againe in great mercy and compaſsion. Albeit affliction dwelleth vppon the ſeruants of God, not only for a moment, but oftentimes preſſeth them for a long ſeaſon, that they haue no breathing time, [p] *No, not to ſwallow their ſpittle,* (as *Iob* ſpeaketh:) yet in due time God is not vnmindfull and forgetfull of them. Heerevnto commeth the ſaying of the *Pſalmiſt*, [q] *He endureth but a while in his anger, but in his fauour is life: weeping may abide at Euening, but ioy commeth in the Morning.* This the Lord expreſſeth in the Prophet, [r] *For a little time haue I forſaken thee, but with great compaſsion will I gather thee: for a moment in mine anger I hid my face from thee, for a little ſeaſon, but with euerlaſting mercy haue I had compaſsion on thee.* We ſee this

Doct. 5. Though the church ly long vnder the Croſſe, God leaueth it not for euer.

p Iob 7, 19.

q Pſalm 30, 5

r Eſai. 54, 7, 8.

[f] Iudg. 3, 8, 9 point largely declared in the Booke of *Iudges*, [f] when God raiſed vp Enemies againſt the *Iſraelites*, and ſolde them as a vile thing of baſe account (for whom he tooke no money) yet when they called and cryed vnto him, he ſent thē a deliuerer, who ſaued them out of the hands of their aduerſaries. This appeareth in the Hiſtories of [t] *Ioſeph*, [u] of *Iob*, [x] of the Church in Egypt, [y] of *Dauid*, of [z] *Daniell*, who firſt indured ſhame and the reproch of the Croſſe, yet afterward he returned vnto them when the time of refreſhing came from the preſence of God. So that howſoeuer Gods children lye vnder chaſtiſements, yet God leaueth them not deſtitute of helpe, but deliuereth them out of all their troubles.

[t] Gen. 41, 14.
[u] Iam. 5, 11
[x] Exod. 12, 41
[y] pſalme 18, 1
[z] Dan. 6, 23

Reaſon 1. The Reaſons are plaine: Firſt, his eares are alwayes open to the cryes of his children, he putteth their teares [a] pſal. 56, 9, 10 in his Bottle of remembrance, [a] and writeth them in his Regiſter, ſo that when they cry, their Enemies ſhal turne their backes, for God is with his. This he ſaith, Exod, 2. the Children of Iſraell [b] ſighed for the bondage & cryed, and their cry for their bondage came vp vnto God: *Then the Lord ſaide, I haue ſurelie ſeene the trouble of my people which are in Egipt, I haue heard their crie and mone, for I know their ſorrowes, and I will deliuer them:* Verifying that in the [b] Exod. 2, 24, and 3. 7
Pſalme, [c] *He led his people like ſheepe by the hands of Moſes and Aaron.* So long therefore as we haue a voyce to call vpon God; nay if we haue no voyce, ſo long as we haue an hart to lift vp to God, and can poure out the Meditations thereof before him, we haue comfort and aſſurance to be helped. When the poore Infant is fallen into danger of fire or Water, or other miſery, if he can cry that the father may heare his voyce, there is hope of ſafety and deliuerance: So, if we can call vpon God the father in Ieſus Chriſt, in our diſtreſſes, our heauenly father will not leaue vs nor forſake vs in our dangers. [c] Pſal. 77, 20

Reaſon 2. Secondly, albeit the faithful fall into many afflictions, and their enimies make long furrowes vpon their backs, yet GOD will not alway ſuffer them to bee oppreſſed, leaſt

leaſt they ſhould ſinke deepe, and ſhrinke downe vnder the burthen, and ſo turne from their obedience, and forſake the Faith which they haue profeſſed, according to the ſaying of the Prophet, e *The Rod of the wicked ſhall not reſt on the lot of the righteous, leaſt the righteous put forth their hand vnto wickedneſſe.* He knoweth whereof we are made, he ſpareth vs in our infirmities, he will not ſuffer vs to be tempted aboue our ſtrength, hee ſeeth our weakeneſſe, and how vnable wee are to reſiſt, and therefore hee will not giue vs ouer to periſh in our afflictions, f inaſmuch as our light afflictions which are but for a moment, cauſe vnto vs a farre more excellent and an eternall waight of glory; ſo that g *Albeit the righteous fall ſeauen times, yet hee riſeth againe*, as the wiſe man teacheth.

e Pſal. 125. 3.

f 2 Cor. 4. 17

g Pro. 24. 16.

To apply this vnto our ſelues, we learne firſt, that the deuiſes and practiſes of Enemies, albeit they be neuer ſo ſecret or malicious, are vaine and fruſtrate. The people of God ſhall be preſerued, howſoeuer they be euer plotting and banding themſelues together, h as wee ſee in the daies of the Apoſtles, *Herod*, *Pontius Pilat*, the Prieſtes and people, the *Iewes* and *Gentiles* conſpired together: yet we ſhall alwaies haue aſſurance of ſafety, and all ſhal work for the beſt to them that feare God, whoſe loue, no powers, no principalities, no Potentats ſhalbe able to remoue, i as the Prophet teacheth, *Reioyce not againſt me, O mine Enemie; though I fal, I ſhal riſe; when I ſhall ſit in darkenes, the Lord will be a light vnto me, then ſhe that is mine enemy ſhall lok vpon it, and ſhame ſhall couer her which ſaid vnto me, Where is the Lord thy God? mine eyes ſhal behold her, now ſhal ſhe be troden downe as the mire of the ſtreetes.* This ſerueth notably to dant & diſmay the wicked and vngodly, who inſult ouer the righteous, and ſeeme wiſe in their owne eyes, conſidering that k *The faithfull eſcapeth out of trouble, and the wicked ſhall come in his ſtead.* This trueth the Prophet l *Eſai* confeſſeth and confirmeth, Chapter 8. *Gather together on heapes (O ye people) and ye ſhall be broken in pieces: take counſell together, but it ſhall be brought to naught: pronounce a*

Vſe. 1

h Acts 4. 27.

i Mich. 7. 8, 10

k Pro. 11. 8.

l Eſa. 8, 9, 10.

decree, yet it shall not stand, for God is with vs. So then, if the faithfull be not euer forsaken, nor stand continually vnder the strokes of their Enemies, but GOD will put to his hand and his helpe to deliuer them, wee see, that all their deuises, and all their consultations against them, and insultations ouer them shall be brought to nothing.

Vse. 2. Againe, seeing God will not euer leaue vs vnder the Crosse, it behoueth vs, in all the time of our distresse to rely vpon him whatsoeuer tentations come, though wee should walke by the Gates of the Graue, and passe by the Gulfe of death. Many indeede are our infirmities, feares, cares, sorrowes, and troubles: yet in them all we must say with the Prophet, *Why art thou* [m] *cast downe, O my Soule, and why art thou disquieted within me? Wait on GOD, for I will yet giue him thankes: hee is my present helpe and my God.* Let vs not therefore despaire in the day of trouble, *When the snares of death compasse vs,* [n] *and the griefes of the Graue take hold vpon vs, when we find trouble and sorrow to pursue vs and ouertake vs, let vs call vpon the Name of the Lord to deliuer our Soule, who is mercifull and full of compassion,* [o] *The Name of the Lord is a strong Tower, the righteous runneth vnto it, and is exalted.* This is the surest and safest refuge of the godly against all troubles.

[m] Psal. 42, 5. 11. and 43. 5

[n] Psal. 116. 3. 4.

[o] Pro. 18, 10.

Vse. 3. Lastly, let all such learne, as lie not vnder the Crosse, to commend the common cause of their Bretheren to God, as if themselues were in affliction. For wherefore doth God promise to free his from the oppression of the Enemy, and to restore them to the ioy of their saluation, but to moue vs to this duty of praying for them, pitying theyr distressed estate, and seeking by all lawfull meanes the comfort and continuance of the Church? This the Apostle [p] setteth downe, 2. *Corinth.* 1. *Blessed be God, euen the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comfort, which comforteth vs in our Tribulation, that we may be able to comfort them which are in any affliction, by the comfort wherewith we our selues are comforted of God.* Where we see, hee vrgeth the Church at *Corinth*

[p] 2 Cor. 1, 3. 4.

rinth to thinke of this point, to be mindfull of the miſeries of others, and to comfort them that are in diſcomfort, as God hath comforted vs. This is taught by *Moſes*, q *Thou ſhalt not doe iniury to a Stranger, neither oppreſſe him: for ye were Strangers in the Land of Ægipt.* And hereunto to the Apoſtle accordeth, r *Remember them that are in bondes, as though ye were bound with them: and thē that are in affliction as if ye were alſo afflicted in the body:* Where he wold haue vs ſo much to be touched, as if their miſery were our owne. This duty it is needfull to thinke vpon. We know not what troubles may fall vpon our heades. When we take our ſelues to be freeſt and fartheſt from all dangers, then we may bee neereſt vnto them, and ſuddainely fall into them, as a Bird into the ſnare of the Fowler. Wherefore, let vs remember them to God that ſuffer afflictions, that ſo we may be deliuered, if we fall into any troubles. But if wee harden our heartes in the miſeries of others, and haue no feeling of their ſorrowes; others ſhall be as vnmindfull of vs, and vnmercifull vnto vs, as wee haue beene to them. *For with what* s *Iudgement ye iudge, wee ſhall be iudged: and with what meaſure we mete, it ſhall bee meaſured to vs againe.*

q Exod.22, 21

r Heb. 13, 3.

s Math. 7, 2.

Nothing is more grieuous vnto a man, then to be ſcorned in his miſery, and to be inſulted vppon in the day of his calamity. The affliction it ſelfe is bitter and irkeſome to the fleſh, but the deriſions and mockings of the enimy ſerue to double the croſſe, and to adde to the meaſure and manner of our miſery. If then wee ſhall ſee with our eyes, and heare with our eares, the lamentable condition of the Church, and laugh whē the people of God weepe and lament, the Iuſtice of God ſhall ouertake vs, and make vs a mocke to our enemie.

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4 *After they departed from* Mount Hor, *by the way of the Red Sea, to compaſſe the Land of Edom, and the Soule of the people was ſore grieued becauſe of the way.*

5 *For the people ſpake againſt God, and againſt Moſes, ſay-*

ing; Wherefore haue yee brought vs out of Ægypt to dye in this Wilderneſſe? For here is neither Bread nor Water, and our Soule loatheth this light bread.

6 *Wherefore the Lord ſent fiery Serpents among the people, which ſtung the people: ſo that many of the people of Iſraell dyed.*

7 *Then the people came to Moſes, and ſaid; Wee haue ſinned, for we haue ſpoken againſt the Lord, and againſt thee: pray to the Lord, that he take away theſe Serpents from vs: and Moſes prayed for the people.*

8 *And the Lord ſaid vnto Moſes; Make thee a fiery Serpent, and ſet it vpon a pole, that as many as are bitten may looke vpon it, and liue.*

9 *So Moſes made a Serpent of Braſſe, and ſet it vppon a pole: and when a Serpent had bitten a man, then hee looked to the Serpent of Braſſe and liued.*

Hitherto of the firſt part of the Chapter, containing the encounter between the *Canaanites* and the *Iſraelites:* now we come to the ſecond part, handling the eyght and laſt murmuring of the people through wearineſſe of theyr way, and compaſſe they were compelled to fetch, thorough the vnmercifulneſſe of the *Edomites*, whereby they offended God againe. In this Hiſtory we are to conſider ſundry circumſtances, ſetting downe their ſinne, who fall againe into their former faults and offences, [t] *As the Dogge returneth vnto his Vomit, and the Sow vnto the wallowing in the Mire.* Firſt, the place and occaſion hereof is deſcribed. Secondly, the manner of their ſinne. Thirdly, the matter and ſubſtance thereof, wherein it conſiſteth is ſet downe. Fourthly, the punniſhment and iudgement of God inflicted vpon them for their ſin. Laſtly, the euents and effectes following the puniſhment.

t 2 Pet. 2, 22.

Firſt, touching the circumſtances of the place, and occaſion of the ſinne: obſerue that the Iſraelites departing from *Hor*, and croſſed in their purpoſe, were conſtrained to trauaile all along the Coaſtes of *Edom*, and to paſſe o-

uer

uer (u) a most perilous and daungerous Desert, as it is set forth, *Deut.* 8. *Where the hearts of the people failed and fainted, where the fiery Serpents stung and destroyed them, and where thirst pined them away.* It was no small griefe and vexation vnto them, hauing onely a short cut into *Canaan*, by crossing ouer the Countrey of the *Edomites*, to wander vp and downe, to trauerse the ragged Rockes, the high Mountaines, and the vast Wilderneſſe, and thereuppon they brake out (through impaciency of Spirit) to murmure against *Moses*. They thinke themselues in the high pride of their hauty hearts, able to match and to meete with the King of *Edom* in the field, to giue him battaile, and to woorke their owne peace and passage by dint of the Sword, as they had ouerthrowne *Harad*, a King of the *Canaanites*, and destroyed his Citties; and therefore needed not to stand at the mercy and curtysie of others, nor fetch such compasses as *Moses* made them to doe in that Wilderneſſe.

u Deut. 8, 15.

2. The manner of their murmuring is remembred, Verse 5. where the hand of God being heauy vpon them in that great and terrible Wilderneſſe, they doe not cry to him, they doe not call to minde that blessed experience of his helping hand, x which they had found euer ready to succor and sustaine them; they consider not the reuenge & punnishment that God from time to time had taken of their murmuringes; but they fly vpon him as a mad dog in the face of his Maister that feedeth and fostereth him, that breedeth and bringeth him vp; they reuile and raile vpon his Seruant *Moses*. Such is the slippery place of gouernment, such is the Nature of the multitude, and such is the lot of Gods Ministers.

x Ex. 14, 13, 14

Thirdly, the summe and substance of their mutiny and mumuring is two-fold. First, a very vehement expostulation with *Moses* for bringing them out of *Ægipt*: wherin they disgorge theyr malice with full or rather foule mouthes, y *As if hee had aduisedly and purposely brought them into the wilderneſſe to destroy them*. Secondly, obserue the reasons

y Exod 14, 11

reasons of that expostulation, which are two: first, because at this present, no Bread, no Water, no foode appeared vnto them, who measured the strength of GOD, by the length of their bellies: now they account themselues ready to be famished. VVhich kinde of death proceeding from hunger and famine, of all other kinds that can be thought vpon, is most wretched and miserable; it hath driuen Men and Women to this exigent to eate their owne flesh, [d] *And the flesh of their Children.* Secondly, because they were weary of *Manna*, which they call a light, a slight, or vile Meate, such as no reckoning or account was to be made thereof. VVherein they slaunder God, bring vp an euill name and report of his miraculous worke, and complaine of their necessity where no want was; and of hunger, where no hunger was; and so their vnbrideled tongues testifie their vnthankefull hearts, saying: *That they were weary of their liues for this light Meate*, which God notwithstanding had sent them from Heauen, [e] *And fed them with Angels foode in great abounddance*, verifying the saying of the VVise-man, [f] *The foolishnesse of man peruerteth his way, and his heart fretteth against the Lord.*

[d] Deut. 28, 53
[2] King 6, 29.
[e] Psal. 78, 25.
[f] Pro. 19, 3.

The fourth point followeth: namely, the punishment which God inflicted without any commnnication had with *Moses*, or denouncing of it before it fell, (as GOD had done before, when he hid not from *Moses* what hee was determined to doe before hee did it) but presently punished them, to shew the grieuousnesse of theyr sin, and the greatnesse of his wrath conceiued against them. The punnishment was, *That whereas they had* [g] *sharpened their tongues like Serpents, so as the poyson of Adders and Aspes was vnder their lippes*, he sent among them a kind of Scorpions and Serpentes, which with their byting, infused their venome and poyson, which immediately beeing shedde, dispersed it selfe into all their body, whereby they were inflamed with such extraordinary heate, that they endured great drought, and suffered a great thirst where-

[g] Psal. 140, 3

whereof they complained before. They thought they complained of thirst iustly, but now they feele it indeed to the full; so that such as were stung with this venomous byting, dyed the death.

The last circumstances to be considered, is the effects following. For first, the people in this great extremity, and anguish of Spirite come in hast to *Moses* (against whom before they maliciously murmured) to whom they confesse their offence, [h] that now began to lie sore vpon their consciences, and desire earnestly his Prayers, that they might bee preserued and deliuered from the venomous bytings of those stinging Serpentes; which *Moses* doth willingly and faithfully performe, beeing mindfull of his owne duty, and vnmindfull of their wronges. Secondly, the Lord hauing brought the people to a sight of their sinnes, by a feeling of his iudgementes, that they humble themselues before him, confesse their offences, and call for mercy: he heareth the Prayer of *Moses* ([i] *For the Prayer of a faithfull man auaileth much, if it be feruent*) is reconciled vnto them, and witnesseth the same by giuing them a true token, and shewing the meanes and remedy of their present Malady; commaunding a visible signe and shape of those fiery Serpents to be set vppe in Brasse vpon an high pole, which the people might behold a far off; so as the Israelites looking thereupon, should presently and immediatly be healed of that deadly sting.

[h] Iam. 5, 16.

[i] Iam. 5, 16.

Thirdly, the obedience of *Moses* is set downe, which is greatly to bee praised and commended. For albeit it might seeme foolish to carnall wisedome, and vnpossible to humane reason, for a dead Image to helpe the deadly byting of those liuing Serpents, yet he asketh not counsell with flesh and bloud, nor measureth the Commaundement of God by the deceitfull measure of mans vnderstanding, but submitteth himselfe and all his thoughtes to the word of God. He did not reason against the commandement of God, [k] as *Naaman* the *Syrian* did against the Commaundement of the Prophet, *Bidding him goe,*

[k] 2 King. 5, 12

and

and waſh ſeauen times in Iordan, whereby his fleſh ſhould come againe, and he ſhould be cleanſed of his Leproſie: But he did ſimply as God commaunded, and as the people deſired, hee ſet vp aloft the Brazen Serpent, hauing the Image and ſimilitude of the true fiery Serpents; he aduaunceth it on high, openly, publikely, ſpeedily, in the ſight and vievv of all, at the onely beholding whereof, the Iſraelites bitten were cured and reſtored to health, that none of them died afterward of that poiſon and infection, that did behold the Image that was ſet vp.

But before we proceed to the Doctrines of this deuiſion, ſundry Queſtions are to be demanded, & determined, touching this Act of *Moſes*, ſetting vp the ſigne and Image of theſe fiery Serpents. And firſt of all, how doth this agree with the ſecond Commaundement, which forbiddeth the making of an Image, or repreſentation of any thing in Heauen aboue, or in the Earth beneath? Hath *Moſes* ſo ſoone forgotten the Law which God gaue in Mount *Horeb*? Or dooth hee now fall into Idolatry, which himſelfe ſo zealouſly reuenged, and ſeuerely puniſhed before, in the Iſraelites ſetting vppe the Golden Calfe, himſelfe now erecting a Brazen Serpent? I aunſwere, this fact is no breach of the ſecond Commaundement, which forbiddeth to make an Image of our owne head, by our owne authority, at our owne will and pleaſure: and therefore the Law ſaith, [l] *Thou ſhalt not make to thy ſelfe any grauen Image.*

Queſtion. 1.

Auſwere.

[l] Exod. 20, 4, 5

Againe, the Law forbiddeth Images which are worſhipped, [m] and haue Diuine honour giuen vnto them, or elſe are made to be worſhipped and adored. But this Image of the Brazen Serpent was not made by the authority of Man, but by the expreſſe Commaundement of God, ſaying vnto *Moſes*; *Make thee a fiery Serpent*, that is; a ſimilitude of one of thoſe Serpentes. Neither was it made to be worſhipped, but onely to be looked vppon; not to bend the knee vnto it, but to faſten the eie vppon it; not for it ſelfe, but for another end; euen to heale the peo-

[m] The example of Moſes ſetting vp the Serpent, fauoreth not Images ſet vp to any religious vſe.

people, and by healing them to repreſent Chriſt crucifi-
ed & hanging on the Croſſe, [n] whereof this Image was a ſigne and token: and therefore, when in proceſſe of time it came to be abuſed to Idolatry, [o] *Hezekiah* ſtamped it in pieces with contempt.

[n] Iohn. 3,14

[o] 2.Kin,18,4.

This alſo wee may ſay and anſwere to the Church of *Rome*, maintaining the worſhipping of Images, defacing the glory of God, [p] and obiecting in defence of them the example of *Moſes* making the Cherubims, & ſetting them ouer the Mercy ſeat. And the Ieſuites reaſon, that ſeeing they were ſet in the holy place, they may much more be ſet in our Churches; ſeeing the *Iewes* were permitted them, a people prone to Idolatry, and groſſe in imagination, much more are they allowed to Chriſtians vnder the Goſpell: And laſtly, ſeeing the Angels were portrayed which are meere ſpirituall ſubſtances, much more may the Images of Chriſt, his bleſſed Mother, his holy Apoſtles, and his beloued Saints.

[p] *Rhem. Teſt. annot. in Heb. 9. Chap.*

The Iewes were Children, [q] and as an heyre in his nonage, and were ſuffered to haue theſe Rites and Rudiments to be their Booke to helpe their Capacity, and to inſtruct them in knowledge; but now the Church, being as a man growne to fuller ſtrength, and able to digeſt ſtronger meat, doth not ſtand in need of ſuch rude Teachers and Schoole-maiſters. Beſides, theſe were ſet vp by the expreſſe Commandement of God: we are forbidden to make any Images according to our owne fancy, and by our owne appointment in his ſeruice. But when God forbiddeth vs the making of Images, he gaue not a Law to binde himſelfe, nor reſtrained himſelfe frō commanding and ordaining ſuch ſignes and ſimilitudes, ſuch formes and figures, as he thought fit for the furniſhing and finiſhing of the Tabernacle.

[q] Gal. 4, 1, 2.

Againe, a particular Commandement giuen of God, doth not giue a diſcharge of the generall Law, nor ſet men at liberty, or open a gap to do at their pleaſure that which God expreſly and directly forbiddeth to be done:

ſo

so that euery Commandement must be vnderstood with
[r] Gen. 22, 2. this restraint and Prouiso, [r] *Except God command the contrary.* Furthermore, it is a fooliſh compariſon and an euil concluſion, to Reaſon, becauſe theſe Cherubins were ſet in the Soueraigne holyeſt place of all the Tabernacle, therefore much more the Images of Chriſt, of his Mother, and of Saints, may be placed in Churches. For how fondly and childiſhly do they diſpute, arguing from ſuch as were ſet vp by the Commandement of God, to iuſtifie ſuch Images as God neuer commanded; nay, which are forbidden to be made to any vſe of Religion.

[s] *D. Biſh. againſt Refor. Cathol.* Againe, thoſe Cherubins (as themſelues confeſſe, [s] though others of them deny it) were ſet in the moſt holy place, whereunto the high Prieſt onely entred & that once a yeare, where they were neuer ſeene of the people, and conſequently there could be no danger of Idolatry, ſtanding in a place fartheſt remooued from the peoples ſight: whereas the *Romiſh* Images, are not onely ſet opēly in Churches in the peoples view and preſence, but are commanded to be worſhipped, and men commonly kiſſe them and creepe vnto them in ſigne of Honour. Yea, the writer to the *Hebrewes* teacheth, that the holyeſt place ſignifieth the higheſt Heauens: Now, we cannot conclude, that becauſe the Images of the Cherubins were ſet vp in the place that repreſenteth and reſembleth the Heauenly condition of the life to come, therefore they may be ſet vp in Earth and in this preſent life.

Moreouer, the compariſon will not hold, from Angels to other, that ſeeing they being ſpirits were portrayed; ſuch as had bodies may be: as Chriſt, his mother, and the Saints. For we may better draw a contrary concluſion; that ſeeing the Lord commaunding ſome Images and ſimilitudes to be ſet vppe, would haue none of ſuch things which can poſſibly be portrayed by the Art and cunning of mans hand, therefore ought men much leſſe to do it by their ſole and ſingle authority. Neyther was there any reſemblance or repreſentation of the Nature,

ture, substance, or essence of Angels, but onely of theyr office and function alone: so that if this serue to confirme and ratifie Imagery in the Church, it can proue no Image of the persons of Christ, of his Mother, and of the Saints, but onely of their Office.

Moreouer, these new Idolaters do borrow the weapõs of the old Idolaters that liued in the dayes of [t] *Tertullian*, who aledged this example of the *Cherubims*, which the *Rhemists* do: to whom he answereth, it was done for Ornament of the Arke, not for worship of the Images: so that to warrant any setting vp of Religious Images against the second commaundement, a man must haue the like speciall warrant and word that they had from the Lord.

[t] *Tertul. contr. Marcion. lib.* 3

For if *Moses* had set vppe the Cherubims or Brazen Serpent for those causes without Gods commandement, he had sinned greeuously, and committed Idolatry, which God abhorreth. And whereas they say, God forbiddeth onely the Idols of the Heathen made for adoration of false Gods, [u] it is a vaine cauill, and an olde and cold euasion. For the commandement is generall, condemning the Images of all Heretiques made for any vse of Religion.

[u] *Epiph. her.* 24 & 55 et 79 *Epiph Epist. ad Ioan. Hier.*

Againe, this conceite is euidently confuted by *Moses*, who opposeth the voyce of God heard in the mountaine, to all Images; and namely to the Image of God himselfe, who is saide to haue appeared in no likenesse, least they should make an Image of him, [x] *Take good heed to your selues, for ye saw no Image in the daies that the Lord spake vnto you in Horeb out of the midst of the fire, that ye corrupt not your selues, and make you a grauen Image or representation of any figure, whether it be the likenesse of Male or Female:* where he reasoneth, that because they saw no Image, they must make none.

[x] Deu. 4. 15. 16

The second question is of the maner how this curing and healing was wrought and performed. It was set vpon an high Pole or Perch to be seene and viewed of all the

Question 2.

the people. They were ſtung, they looked vpon it, they were by and by healed at the very ſight thereof, none that ſaw it periſhed, though they were ſtung before. Now the queſtion is, how this naked ſight and bare beholding of the brazen Serpent could cure this byting, and turne the ranke poyſon into a right counter-poyſon. I anſwere, there was no proper force or natural power inherent in the Image it ſelfe. For in all Naturall things conſiſting of the matter and the forme, the force which they haue, proceedeth eyther from the one or from the other; either from the matter whereof it is made, or from the forme whereby it conſiſteth. The matter of this ſerpent was Braſſe, without ſence, without breath, without life, which hath no vertue or vigour to cure the ſtingings and bytings of venomous Beaſtes, more then the [z] Brazen Lauer, [a] the Brazen grate, [b] the brazen Taches, [c] the Brazen Sockets, [d] the brazen pot, [e] the Brazen Cenſors, the brazen ſea, the Brazen Pillers, [f] the brazen Baſons, and other holy Inſtrumentes applyed about the Temple and the Tabernacle; none of which wrought any ſuch ſtrange and wonderfull Myracle. Nay ſome of the *Hebrew* Rabbines and Doctors do declare, that the cure was by contraries, [g] inaſmuch as the Nature of bright ſhining Braſſe is ſuch, that whoſoeuer being bitten of a Serpent beholdeth it, preſently dyeth.

Anſwere.

[z] Exod. 30, 18
[a] Chap. 35, 16
[b] Chap. 36, 18
[c] Cha. 38, 10
[d] Leuit. 6, 28
[e] Num. 16, 39
[f] 1 King. 7, 45

[g] *Paul. Fag. in paraph. cald R. Dauid Kimbi.*

The outward forme of this Serpent was not of nature but from Art, made in proportion like to the Serpentes that ſtung them: but the Artificiall forme worketh nothing of it ſelfe, which it receiueth from the workeman: Wherefore this Brazen ſerpent could performe no ſuch worke by any force or vertue of it owne. Whence then had it this woonderfull power and operation? Surely, from the ordinance, appointment, and inſtitution of God onely. Thus was the cure performed, not as by ordinary meanes of Phyſicke or Surgery, or by any naturall property of the Serpent, ſuch as we know, learne,

and

and perceiue to be in Hearbes and Simples, applyed to places affected and infected. For this extraordinarie worke must be weighed, eyther by the Nature of the thing, or by the will and appointment of God, beside & beyond the Nature of the thing it selfe. But not by the Nature of the thing considered in it selfe; for we see if a man frame such an Image, it hath no such strength, neither had this any such vertue remaining after this season. Therfore by the institution of God it was made forcible and effectuall, who can heale all our infirmities at his owne pleasure, [h] as he healed *Naaman* by washing in *Iordan*, [i] restored a great multitude of sicke folke by stepping into the trobled Water, gaue sight to the blind by [k] making Clay of spittle and annointing the eyes of the blind therewith. Now this institution was Sacramentall (as we haue shewed) for the serpent hanging on a Pole, figured out Christ hanging on the Crosse, who is made of God; *Iesus*, that is, *A Sauiour vnto vs*, that such as looke on him, that is; beleeue in his name, *should not perish, but haue life euerlasting*: and this kinde of cure did greatly magnifie Gods mercy. For if the Serpents had beene suddenly taken away, as the plagues brought vpon Egypt were, it would bee thought they had come by chance and fortune; yea, the great fauour of God would soone haue bin forgotten: Now, albeit these serpents remaine among the people, albeit they oftentimes sting them, albeit they tread vpon them and feele the venome of them, yet they may well bite them, but they cannot kill or destroy them, seeing they had so sodain and soueraign a remedie at hand to restore them.

h 2 King 5, 12
i Iohn 5, 4
k Iohn 9, 6.

Another Question may be asked, why this brazen serpent was kept and reserued so long after the serpents were gone from the *Israelites*, and the *Israelites* from the wildernesse, and were placed in the land of promise? for it appeareth to haue bin in King *Hezekiahs* time, seauen hundred yeares after the erecting of it. I answere, it was preserued to be a Monument of this History, to wit; of the

Question 3.

Answere

the peoples rebellion, of Gods compaſſion, and of Chriſts paſſion, becauſe it was a liuely figure of his crucifying and of ſpirituall Grace receiued from him. But when once another end contrary to the firſt inſtitution and Gods ordinance crept in, that the people offered Incenſe vnto it, albeit it were the commaundement of God, the worke of *Moſes*, the type of Chriſt, the cure of the people, yet it was iuſtly demoliſhed and rightly commanded to be deſtroyed, that all occaſion of ſuperſtition and Idolatry might be cut off for euer afterward.

Queſtion 4 But are all things to be deſtroyed that are abuſed? and to bee aboliſhed that are and haue bin worſhipped? I

Anſwere. anſwere, no: for then the Sun, the Moone, and the ſtars

b Deut. 4, 19. Ier. 7, 18. ſhould be pulled out of heauen, [b] inaſmuch as the whole Hoaſt of heauen haue bin worſhipped as Goddes. So the bread and wine in the Lords Supper ſhould be aboliſhed, ſeeing they haue bin horribly abuſed to palpable Idolatry. Beſides, we muſt make a double difference in the deciding of this doubt.

Firſt, betweene the ordinances of God abuſed to ſuperſtition, and the inuentions of men abuſed to ſuperſtition. The meere deuices of men, when once they are abuſed, may be take away; but the Ordinances of God, which he hath apointed, muſt not be repealed & refuſed for the abuſe of them. Again, we muſt make another difference between the ordinances of god inſtituted vpon ſpecial & perticuler occaſion for a temporall benefit at ſome one time, and ſuch ordinances of God, as haue neceſſary and perpetuall vſe, which for no abuſe are to be omitted and cut off, as the Sunne, the Scriptures, the Sacraments, and ſuch like. But the Brazen Serpent was not ſo: wherefore by *Hezekiah* it was Religiouſly demoliſhed and deſtroyed; albeit at the firſt ſetting vppe, it were a comfortable and profitable ordinance of God for the preſent good of his people: yet being groſſely abuſed, and then no neceſſary vſe of it remaining to the Church, counter-vayling the daunger of continuance thereof,

thereof, [h] he commended by the Spirite of God for his zeale toward GOD, in stamping it to powder, and vtter defacing that Brazen stuffe. Neither did hee account it sufficient to withdraw worship from it, or to forbidde the people to burne vnto it, or to send out the *Leuites to* instruct them better in the seruice of God, or to punnish such as gaue the glory of God (whereof he [i] is iealous) to a molten Image: but cast it downe in detestation, and the better to auoyd the sinne, tooke away the occasion, which was as a stumbling blocke before their eyes.

[h] 2 King. 18, 4.

[i] Esay 42, 8.

Verse. 4 5. *The Soule of the people was sore grieued, because of the way, for the people spake against God, and against Moses, &c.* Here we see how they fall againe into the yr former sinne and murmuring, so often noted in this Booke, [k] and else where, as *Exodus* 15. and 16. and 17. Chapters, for the greatnesse of their labour, for penury of VVater, for lacke of flesh, for want of dainties and delicates, they distrust Gods great prouidence; and for these rebellions they had beene often grieuously punished: yet loe, they fall into the same sinne againe. Their Tentes were repleniſhed with his heauenly blessings, all places did yet smoake with the fire of his iudgementes; yet behold, there is no ende of their rebellions, verifieng the saying of the Prophet, [l] *Can the Blackmore change his skinne, or the Leopard his spottes? Then may ye also doe good that are accustomed to doe euill.* Hereby we learne for our instruction, that lamentable is our condition if God leaue vs, [m] wee fall into the same sinnes againe and againe, which before we refused and renounced. I say, such is our great frailty and weakenesse, if we bee not stayed and vnderpropped by the assistance of the Spirit, that we returne with greedinesse vnto our former sinnes which we seemed to haue forsaken and abiured. This the Prophet plentifully teacheth, *Psalme* 78. *How oft* [n] *did they prouoke him in the wildernesse, and grieue him in the Desert! Yea, they returned, and tempted God, and limited the holy one of Israel.* Thus did *Pharoah, Exodus* 9. *I haue now sinned,* [o] *the Lord is righteous, but*

[k] Exod. 15, 24, and 16, 2, 3. and 17, 2, 3.

[l] Ier. 13, 23. *Nazian. orat. 1. in Iulian.*

Doct. 8.

[m] Our weakenes is such that we are ready to fall againe into the same sins which we haue renounced.

[n] Psal. 78, 40, 41.

[o] Ex. 9, 27, 28.

I and my people are wicked, pray ye vnto the Lord for me (for it is enough) *and I will let you goe: but when the Haile was gone, and the Thunder ceased, and the Iudgement was remooued, his heart was hardened, and he continued in his sinne.* The like we see in *Saule*, VVho could cleare *Dauid* more then hee? His owne conscience rouzed him vp, which before was asleep, & he confesseth with teares, p *Thou art more righteous then I, for thou hast rendred me good, & I haue rendred thee euil: thou hast shewed this day that thou hast dealt well with me, forasmuch as whē the Lord had closed me in thine hands, thou killedst me not: yet the same Saule fel again into the same sin, & acknowledgeth his owne wickednesse; I haue sinned, come again my son Dauid for I will do thee no harm, because my soule was precious in thine eies.* We see this in the example of the Israelites in the Booke of Iudges, q they committed euil againe and againe, they transgressed by Idolatry, they knewe what that sinne was; they had experience of Gods seuerity against it, they had confessed it and cryed for mercy; yet the same people, and the Children of the same people, not taught by their former falles, nor admonished by former iudgements, nor instructed by former deliuerances, doe proceede in the same sinne, and prouoke GOD to punnish them by their relapse into the selfe-same iniquities. Hereunto commeth the Allegory and similitude r *of the vnclean spirit that wandred in the wilderness, and ranged vp and downe without rest, but in the end found his House empty, swept, and garnished, so that he tooke seuen other spirits worse then himselfe, they enter in and dwell there.* So the places of the Apostle, *Heb.* 6. Do directly offer this point, *That many sin again, after the receiuing and acknowledgement of the truth,* according to the saying of the Wise-man, s *As the dog turneth again to his own Vomit, so a foole turneth to his foolishnesse.* So that, except the Lord vphold, and hold men backe, they fall into the same sins before committed, and prouoke him a fresh by those sins which before they refused.

p 1 Sam. 24, 17 18, & 26, 21, 22.

q Iudg. 3, 7, 12 & 4, 1, 2, & 6, 1, 2.

r Math. 12, 45, 46.

s Pro. 26, 11.

Reason. 1. For first of all, who is the Authour of constancy and perseuerance in any good woorke? Is it of our selues? Is

it

it of our own power? Nay, as euery good giuing & perfect gift is of God, so he that in his nature is vnchangeable giueth vs the gift to stand, & preserueth vs from falling, [u] as the Apostle teacheth, *Boast not thy selfe against the branches, for if thou boast thy selfe, thou beares not the root, but the root thee: Thou wilt say then, the Branches are broken off, and thou standeth by Faith, be not high minded, but feare.* Where he taketh away all matter and occasion of boasting from the Gentiles, against the Iewes, reasoning from their changeable condition, not beeing firmely fastned, and deepely grounded as the root it selfe, but mooueable & mutable as the boughes and branches knit to the roote, being easie to be broken off. So the, God is the Author of constancy, and of perseuerance, [x] *Who worketh in vs both the will and the deed, and not Man by his owne proper strength,* who if he be not staied by him that is the stay & strength of Israel, he falleth into horrible sins, & such as go against his owne conscience, as may appeare euidently by many examples. Again, none can come to God, except the Father draw him. We are the greatest enemies to our saluation. Al within vs, is against vs: we naturally contemn the word which is the rule of cõstancy, & the staffe to vphold vs, & as the arme of God stretched out to pull vs out of destruction. Thus the Prophets chargeth the Iewes, *Neh. 9. They were disobedient, and rebelled against thee, cast thy Law behind their backes, and slew thy Prophet, which protested among them to turne them to thee, and committed great blasphemies.* Man then left to himselfe, whereunto is he left, but to see his owne weakenesse? And what remaineth in him that may bring him to God, and lead him in the right path? Vndoubtedly nothing is in vs, but selfe-loue, Pride, haughtinesse, contempt of God, neglect of his Worde, as wee see in the manifold relapses, and often reuoultings of these Iewes, in whom as (in a Glasse) we may see our owne faces, yea our owne heartes, seeing we are of our selues no better then they.

[u] Rom. 11, 18 19, 20.

[x] Phil. 2, 13.

Reason 2.

[y] Neh. 9, 26, 27

Now let vs come to apply this Doctrine to our selues. *Vse.* 1.

First, seeing this is one frailty, that wee fall againe into former sinnes; we conclude, that fearefull and daungerous is the estate of those from whom the Lord taketh the light of his countenance. If he leaue vs to our selues, we worke out our destruction by rebellion against him. It is a great grace & mercy of God toward vs, to be once enlightned, to tast of the good worke of GOD, to bee made partaker of the Holy Ghost, and to tast of the powers of the life to come (which hee denyeth to many thousandes in the World who proceede not so farre:) now to leaue these goodly and glorious beginnings, and fall from light to darkenesse, and from righteousnesse into sinne, is to make our end worse then the beginning, and our case most fearefull by returning to our vncleanneſse. This the Apostle *Peter* declareth, [z] *If they, after they haue escaped from the filthinesse of the world through the acknowledging of the Lord, and of the Sauiour Iesus Christ, are yet tangled againe therein, the latter end is worse with them then the beginning: for it had beene better for them not to haue acknowledged the way of righteousnesse, then after they haue acknowledged it, to returne from the holy Commaundements giuen vnto them.* This also our Sauiour teacheth, Mathew 12. *That if Satan re-enter, he taketh with him seauen other Spirits worse then himselfe, and they dwell there, and the end of that man is worse then the beginning.* For Sathan will enter deeper into such, and take fuller possession of their hearts. Euen as a Iaylour, when his Prisoner hath escaped out of his handes, and broken Prison, if he fasten vpon him againe, will lay better hold, will cast more Irons vppon him, and keepe him faster then before: so will the Deuill deale with all euill Men which are his Slaues and Prisoners, [a] *So that he that is vniust, shal be vniust stil: and he that is filthy, let him be filthy still:* We see this by daily experience, in all such, as hauing washed their Garmentes, doe defile them againe, they growe woorse and more wicked then they were before. We should so [b] *let our light shine before men, that they seeing our good workes, may glorify our Father which is in Heauen.* So many

[z] 1 Pet. 2. 20, 21
Mat. 12, 43, 45

[a] Reu. 22, 11.

[b] Math. 5, 16

many therefore as haue quenched the good motions of the Spirite, and put out the light that beganne to shine in their hearts, are as smoaking Torches, and stinking Snuffes, odious in the Nostirls of God and men. Let vs therefore make much of the least seedes of godlinesse sowen in our heartes, and kindle the flame that is begun in vs, if so be we haue tasted how bountifull the Lord is. Let vs be earnest in Prayer to God, that hee would stablish vs with his grace, [b] and not take his holy spirit from vs, nor leaue vs in the houre of tentation when the flesh is weake.

[b] Psal. 51, 11.

Vse. 2.

Secondly, let no man presume of himselfe, or glory in his owne strength, *But let him that thinketh hee standeth, [c] take heede least he fall.* If any good be in vs, it is of another, who must worke the will and the deede, the beginning and the ending, we stand by his hand, we continue by his Grace, we runne because he moueth, we seeke because he preuenteth, [d] *Wee come to GOD because the Father draweth.* Remember *Peters* confident bearing of himselfe, which was the first steppe to his fall, as wee see Mathew 26. when he said, [e] *Though all Men should bee offended by thee, yet wil I neuer be offended:* yet Christ telleth him, *Verily I say vnto thee, that this night before the Cock crow, thou shalt deny me thrice.* And the *Euangelist* declareth, that whē he saw the Swords and Staues, the High-Priests Seruants, & the higher powers armed against him, he denied him thrice, first barely and more fearefull and faintly, then with cursing and execration to himselfe. Let euery Soule learne from hence, that seeing God onely must helpe and vphold vs, to lay hold on the sweete mercy of Christ, and come boldly before the Throne of his grace. Let vs not rashly presume vpon our selues, but confidently rely on him, and pray him earnestly to preserue vs, to beare vs in his armes, that we dash not our foot against a stone, nor ruine our selues vpon euery Rocke.

[c] 1 Cor. 10, 12

[d] Iohn 6, 44.

[e] Math. 26, 33 34.

Vse. 3.

Lastly, hence ariseth great comfort to Gods Children that fall of weakenesse and infirmity into the same sinne

after repentance. Such is the deapth of Satans tentations toward those that are afflicted in conscience, that wrastle with the Law, that feele the wrath of God, that beare the heauy burthen of sinne, and are entred into the very suburbes of desperation. Hee telleth them, that the Children of God fall not into the same sinnes againe after their repentance. If they doe, he subtilly suggesteth vnto them, that there is no place for a second repentãce, nor hope of Gods mercy, nor fruite of Christes Merite. This is a false spirit in the mouth of false Prophets, which broach damnable and detestable lies in the Church of God.

f *August. de har. Cap.* 38. And this was the errour of the f *Nouatians*, which denyed repentance after Baptisme for offences committed euen through frailty, through feare and force of persecution. But the promises of God are without limitation of times, or consideration of sinnes, or respect of persons, he will receiue to mercy all repentant Sinners, whether the sinnes be committed before or after Baptisme, whether once or often. This pardon g Christ our Sauiour publisheth, *Matthew* 11. *Come vnto me all ye that are wearie and heauy laden, and I will ease you.* So the Apostle h *Iohn* testifieth, *My little Children, these thinges write I vnto you, that you sinne not: if any Man sinne, wee haue an aduocate with the Father Iesus Christ the iust.* Furthermore, the Lord enioyneth that we sinfull men *forgiue our Brother seuenty times seuen times,* i *if he turne againe and say, It repenteth me*: therefore himselfe will much more freely forgiue; whose mercy is infinite, whose fauour is incomprehensible, whose louing kindnesse endureth for euer. This also appeareth plainely in the examples of the Seruants of God. We see how *Abraham*, the Father of the faithfull fayleth in calling his Wife *Sarah* his Sister, whereby himselfe was iniured, the vnbeleeuers tempted, and her chastity endangered; k yet hee fell againe afterward into the same sinne, and incurred the same danger, and laid a stumbling blocke before the Blinde, so that hee had ruinated himselfe

g Math 11, 28.

h 1 Iohn, 2, 1.

i Luke, 17, 4.

k Gen. 12, 13, and 20, 2.

selfe and his VVife, if the hand of God had not assisted and preuented the mischiefe. The like we see in *Lot*, in a greater sinne, who beeing deliuered out of *Sodome*, and growing secure, [l] fell twice into horrible incest with his owne Daughters, and yet recouered himselfe by vnfained repentance. The like wee see in *Iohn*, one of the twelue Apostles, and the Disciple whom Iesus loued, [m] how hee fell into Idolatry and worshipped an Angell, for which he is reproued of the Angell: yet hee fayled the second time, in giuing diuine worshippe to a creature which belongeth properly and peculiarly to the Lord the Creator.

[l] Gen. 19, 33, 35.

[m] Reuel. 19, 10, and 22, 8,

Heere then is comfort and consolation to all such as groane vnder the burthen of sinne, and haue fallen thorough infirmity into the same sinnes: let not such doubt of Gods mercy, [n] *Who is much in sparing Sinners, and with whom is plentifull redemption*. Let them not feare the tentations of the Deuill, [o] *Who goeth about like a roaring Lyon, seeking whom he may deuour*; but assure themselues, that albeit with *Peter* they fall often, yet if with him they repent truely, and weepe bitterly for their sinnes, the Lord is mercifull to forgiue them their sinnes. Not that wee should sinne proudly, presumptiously, stubbornely, stifly and obstinately, against him, [p] *That grace may abound*, but if we sinne through frailty, he will not shut vs from his mercy. The Deuill will tempt often, the world allure often, the flesh entise often; so wee may fall often thorough the tentations of the Deuill, through the allurements of the World, and through the entisements of the flesh. If they did draw vs and prouoke vs to sinne but once, wee should fall but once; but they are euer at our elbow to worke our ruine, and forsake vs not for euer, [q] *As the Deuill departed from Christ onely for a season*. But the Lord knoweth whereof we are made, [r] *Hee remembreth that we are but dust: he considereth that we are but flesh, yea as a wind that passeth and commeth not againe*: So that albeit we be often ouercome by sinne, yet if wee often repent and returne

[n] Psal. 130, 7.

[o] 1 Pet. 5, 8.

[p] Rom. 6, 1.

[q] Luke, 4, 13.

[r] Psal. 103, 14 and 78, 39.

returne vnto him, he is a father that hath more then one
[r] Iam. 1, 5. blessing in store, [r] and a liberall giuer that reproacheth no man, and pardoneth those that haue often asked and begged pardon. It followeth.

Here is neither Bread, nor water, and our soule loatheth this light Bread. Heere is the sinne of this people: after God had plentifully and aboundantfully fed them to the full, they wax wanton and weary of this food, they account their *Manna* a vile and contemptible meat, albeit it were
[r] Psal. 78, 25. most precious, [r] and named therefore, *Angels* foode.
Doct. 7. The Doctrine from this corrupt practise is this, that we
Naturally we soone waxe weary & wanton of Gods giftes. waxe weary, loath, and contemne Gods blessinges, which we seemed at the first with ioy and gladnesse to receyue. We soone learne to contemne, to make little and light account of spirituall and temporall blessings,
[u] Reuel. 2, 17 [u] for this *Manna* was both. We see this in our first parents, they were compassed with the kindnesse of God, and hedged about with his mercies, yet were not long contented with them, nor rested in them with thankesgiuing, [x] but lusted to tast of the tree of the knowledge
[x] Gen. 3, 6. of good and euill, *and woulde bee as Goddes knowing good and euill.* So *Esau* was the first borne, he should haue delighted therein as in a pledge of Gods fauour, and a
[y] Gen. 25, 33, 34. Mirrour of his great mercy, [y] yet he grew prophane & secure, he sold the Birth-right, & contemned the blessing. This *Salomon* teacheth, *Pro.* 27, 7. *The person that is full despiseth an Hony-combe, but vnto the hungry soule euerie bitter thing is sweet.* The like we read in Moses, *Deut.* 32. *He that*
Heb. 12, 16, 17.
[z] Deut 32, 15 *should haue beene vpright, when hee* [z] *waxed fat, spurned with his heele: thou art fat, thou art grosse, thou art laden with fatnesse: therefore he forsooke God that made him, and regarded not the strong God of his saluation.* Thus we see how ready wee are to despise Gods graces, and so to come to the verie top of iniquity.

Reason. 1. The Reasons follow to be considered. First, it is not much to be maruailed at, that we waxe weary of good things, because we want the spirit of discerning and of iudge-

iudgement to see into our owne selues. Hence it is, that we hold not on in a certaine and setled course the way of godlinesse which we are entred into. Wee hault in our iourney, and many wayes trip before wee come to the end thereof. And the reason is, because we weigh not Heauenly things with the weights of the Sanctuary, but put them in the partiall and deceitfull Ballances of our owne braines, whereby we deceiue our selues, rob God of his honour, and prize the best things at a vile rate, [a] *As Christ was valewed at thirty Pence*. This senceles nesse and sottishnesse Christ himselfe checked in the *Israelites*, [b] saying vnto them, when he was come neere to the City and beheld it with teares, *O, if thou hadst euen known at the least in this day those things which belong vnto thy peace; But now are they hid from thine eies.* Where there is this blindnesse of mind, this security of hart, this want of Iudgement to discerne of their estate and condition aright, no maruell if there bee a loathing and leauing of good things, as was among the *Israelites* in this place.

[a] Zach 11,12

[b] Luke 19,42

Secondly, we are so besotted and bewitched with the glittering shew of this world and of the thinges in this world, that we haue no leisure to mind the worlde to come, and are so pampered vp with the peace and plenty, and pleasures of the world, that as restly Horsses we spurne against our Creator, [c] as *Moses* complaineth, as we heard before. As we are of the Earth by creation, so we alway carry a lump of this Earth about vs, our hands are full of it, our eyes looke vpon it, our feet tread vpon it, our sences are exercised with it, our talke and Communication is vppon it, our hearts are possessed with it, and all our life long we dwell vpon it. Seeing therefore this mould of Earth and Earthly things hath taken such root in vs, no maruell if we grow carnall and secure, wax wanton and weary of the word, and of those waies that lead vnto life and saluation.

Reason 2.

[c] Deut. 32, 15

This doth our blessed Sauiour teach vs. *Mat.* 13, 22. in the Parable of the Sower, *He that receiued the seede a-*

mong

mong Thornes, is he, that heareth the word, but the cares of this world, and the deceitfulnesse of Riches choke the word, and he is made vnfruitfull. Seeing therefore we are blind and cannot see the price and value of Heauenly things; and seeing wee are quicke-sighted, and so see too farre into transitory and earthly thinges; it is no maruell at all, if we quickly faint, and soone wax wearie, of those forward steppes and good beginnings that we haue made.

Vse. 1. The Vses heereof are, first to shew vs the difference betweene the godly and vngodly. For the Godly doe magnifie Gods graces, set them at an higher rate, and make a greater reckoning of them then of all Earthlie things. This appeareth, *Mat.* 13. *The kingdome of God is* e *like vnto a Treasure hid in the fielde, which when a man hath found, he hideth it, and for ioy thereof departeth, and selleth all that he hath, and buyeth that fielde.* Againe, *the kingdome of heauen is like to a Marchant-man that seeketh good Pearles: who hauing found a Pearle of great price, went and sold all that he had and bought it.* So the Apostle *Paule* f accounteth al things losse, and iudgeth them as dung, that hee might winne Christ, and might be found in him; not hauing his owne righteousnesse which is of the Law, but the righteousnes of God through Christ. But the vngodly despise the graces of God, g like the *Gadarens*, who preferred their swine before Christ, h and like prophane *Esau*, who for one portion of meat sold his Byrth-right. If they sustaine any damage or losse in their Riches, and substaunce of their house, how are they grieued and vexed? How do they howle and cry out as if they were vtterly vndone? What seeking and searching, farre and neare, is made to finde the same? And they are of such impatiency of spirit, that they are neuer quiet till they haue founde the same. *What man hauing* i *an hundred Sheepe, if he loose one of them, doth not leaue ninety and nine in the wildernesse, and goe after that which is lost, vntill he finde it? Either what woman hauing ten groats, if she loose one groat, doth not light a Candle, and sweepe the house, and seeke diligently till she finde it?* But if the

e Math. 13. 44, 45, 46

f Phil. 3, 8, 9.

g Math. 8, 34.

h Heb. 12, 16

i Luk. 15. 4, 8

giftes

giftes and graces of God decay in them, if they lose his fauour and louing countenance, if they grow poore and thred-bare in spirituall blessings, it neuer troubleth their minds, it neuer grieueth their hearts, they neuer complaine of any wantes: for being wholly Earthly, plodding vpon the world like Earth-wormes, they haue no feeling of the want of heauenly things. Would we therfore know a faithfull man from an vnfaithfull? & would we haue some assured marke and token to discerne the one from the other? Marke how they esteeme thinges that concerne a better life. If they reioyce in the worde of God as they that finde great spoyles, if first they seeke the kingdome of God and his righteousnesse, if they labour after the excellent knowledge of Christ, and stirre vp the precious gifts of God in them, we haue vnfaigned testimonies of their vnfaigned faith. But if we see any contemne knowledge, & despise the graces of God, if we see them tread vnder their feete the sweet blessings of God as swine do precious Pearls, they giue euident witnesse against their owne soules, & doe carry about them in their owne bosomes, a note of horrible prophanesse.

Vse. 2. Secondly, seeing this is a branch of our naturall corruption, that we quickely loath the blessings of GOD which are the giftes of his hand, and the pledges of his loue; let vs looke carefully to our selues, and learne daily to call our selues to a reckoning and account for the benefits of God which haue beene bestowed vppon vs, least we vnthankfully deuoure & wickedly swallow the vp, forgetting both them and the giuer of them, [i] which are moe in number then the haires of our heads. Let vs also learne to feele our owne pouerty and wants. Hunger we say commonly is the best sawce; so the surest and fittest remedy to recouer vs of this sin of loathing & discontentment, is to consider our need and necessity of heauenly graces, and what want we haue of the worde which is the foode of our soules, [k] *Sweeter then the Honey and the Honey-combe, more to bee desired then the finest Golde,*

[i] Psal. 40, 6

[k] Psal. 19, 10, and 119, 103.

Gold, yea, then all riches, more precious then Pearles,
n Pro 3, 15. n and all thinges thou canst desire are not to be compared vnto it. Now wee shall neuer be weary of this our wearinesse and contempt of the best thinges, vntill wee
o 1 Pet. 2, 2. haue learned o *As New-borne Babes to desire the sincere Milke of the word of GOD, that wee may growe thereby.*
p Esay 55, 3. Therefore the Prophet p calleth such to heare him, Esay. 55, 1. *Ho, euery one that thirsteth, come ye to the waters, and ye that haue no Siluer, come, buy and eate: come, I say, buy Wine and Milke without siluer, and without Money.* Hereunto commeth that which Christ proclaimed at the last, & great
q Iohn 7, 37. day of the feast, q *If any Man thirst, let him come vnto me & drinke.* This was the affection r of the Prophet *Dauid,*
r Psal. 143, 5, 6. & 63, 1, 5. *Psalme* 143. *I meditate in the workes of thine handes, I stretch forth mine handes vnto thee, my Soule desireth after thee as the thirsty Land exceedingly.* So then, when wee come to the bankets of God which he hath furnished for vs, we must come with hungry stomackes, crauing to be satisfied & filled with his dainties. We see when Men go to a great Feast prepared and prouided for them, whereunto they are curteously inuited, they doe not fill themselues before hand, but come with hunger and desire: so must we doe in comming to the exercises of our holy Religion. See-
s Pro. 9, 1, 2, 5 ing then, s *Wisedome hath built her an House, killed her Victuales and prepared her Table, calling vs to come eate of her Meate, and drinke of the Wine which shee hath drawne,* It is our partes to come to the word and Sacramentes, as to the high ordinances of God with a ready minde, with a thirsty Soule, and with a good appetite, that we may be satisfied as with Marrow and fatnesse. He affordeth vnto
t Psal. 36, 7, 8, 9. vs t a plentifull allowance, and appointeth vnto vs a liberall diet: hee dealeth not sparingly and niggardly with vs, but inuiteth vs as his Guestes to good cheare and bountifull prouision of his Word, Prayer, and Sacraments. If then, God haue denyed vnto vs this worlds good, that we are driuen to rise earely, and fare hardly at home in our owne Houses, and sometimes haue scarce

a cruſt of Bread, and a Pot of Water, yet here is matter of great contentment and conſolation, that we haue ſuch plenty of ſpirituall prouiſion prouided for the Soule in the Houſe of God, whereby wee are nouriſhed to eternall life, and comfortably taught to beare the penury & diſtreſſes of the body. A Dinner of greene Hearbes, and Gods word going with it, are notable fare. For as one ſaide; *The Goſpell and browne Bread are good cheere.*

Laſtly, conſider, from this naturall loathing of the bleſſings and beſt thinges of God, why God eſpecially punniſheth thoſe places and people where the Goſpell hath beene preached aboue other places and people; euen becauſe they are fallen into a ſpirituall ſurfeit, as it were into a deadly ſleepe and ſlumber, and are clogged and cloyed with the ſtore and plenty of that food which God hath giuen them. When the Goſpell was reſtored vnto vs againe, [u] as the Booke of the Lawe that *Hilkiah* the Prieſt found; with what ioy of heart, and applauſe of the people; with what comfort and courage was it heard in the beginning? How precious and ſweete was it vnto our taſt? How zealous and forward were we, in hearing the Lord, and calling others thereunto? But in theſe dayes, wherein wee haue it continued in plenty and aboundance, that wee may ſit vnder our owne Vines and Figge-trees, conferring and reaſoning of the wayes of GOD, how many loath it? How many loath it? How few receiue it? Who dooth prize it as he ought to doe? We are cloyed with the preaching of the word: wee are heart-ſicke of peace and proſperity. It were an happy and bleſſed cure to reſtore vs to the former dayes of our health. This ſurfeit is the common ſickneſſe, and almoſt deſperate diſeaſe of our Land, that all her ſpirituall Phyſitians know not which way to turne their hands & their heads to cure and recouer her. Such as once haue taken a ſurfeit by eating any meate, are ordinarily preſcribed by the Phiſition to faſt, to bring them to a ſtomacke and appetite again: and whenſoeuer the body is diſtempered by

Vſe. 4.

[u] 2 King. 22.8

u *Fernel. de morb caus. cap. 14.*

by repletion, the way to recouer, is to take the dyet, u as the Maisters of that faculty doe affirme. So God, as the chiefe Phisition of the Soule, when wee once begin to loath and abhorre our meat, and to surfeit of the food which he sendeth, bringeth vppon vs most worthily and iustly the famine of his word. And doe we not see (if we be not altogether blinded) how hee beginneth now for our sinnes to dyet vs? And many assemblies ranged in goodly order, which made Heauen and Earth to ring & resound with the prayses of God, to be left as sheep dispiersed abroad, and wandering in the Mountaines without a Shepheard? This is that which the Lord long since threateneth to his people, x as one of his soreest and sharpest iudgements. *Behold, the daies come saith the Lord GOD, that I will send a Famine in the Land, not a famine of Bread, nor a thirst for water, but of hearing the word of the Lord: and they shall wander from Sea to Sea, and from the North euen to the East, shall they runne to and fro to seeke the word of the Lord, & shall not finde it: In that day shall the faire Virgins and the young Men perish for thirst.* A great and grieuous Thunder-bolt throwne downe vpon the heads of all careleſse contemners of the word, they shall haue it taken from them.

x Amos 8, 11, 12, 13.

The Childe that is plentifuly and fully fed, and hath whatsoeuer hee craueth and calleth for, at last waxeth wanton, he beginneth to play and dally with his meate, he breaketh it into pieces, and casteth it to the Dogges: therefore it is necessary sometimes that he should be abridged and pinched, and cry heartily for it before hee haue it. So doth God deale with vs when the food of his heauenly word is dandled and dalied withall, and troden as a vile thing of base worth vnder our vncleane feet, he is constrained to take away the benefite of his word from vs, and make vs oftentimes in the anguish of our Spirit, to call and cry vnto him in the want of it, before he restore the same vnto vs againe. And ye that are the Lords y remembrancers, keep not silence, and giue him no rest till he repaire, and vntill he set vp *Hierusalem*, the

y Esay 62, 6, 7

praise

praise of the world. Let vs repent and returne betimes, euen while it is called to day, least the Gospell be taken away from vs. For as we shewed before, among all sins the contempt of the word is one of the chiefest that crieth to heauen for vengeance to fall vppon vs. This the Lord Iesus teacheth in many places, [a] *Whosoeuer shal not receiue you, nor heare your wordes, when ye depart out of that house or that Citty, shake off the dust of your feete: truely, I say vnto you, it shall be easier for them of the land of* Sodome *and* Gomorrha, *in the day of iudgement then for that Citty.*

[a] Mat. 10,14. 15, and 11,23 Acts 13, 51.

This serueth to comfort the Apostles in the course of teaching, and sheweth how much God esteemeth his Gospell, and striketh a feare into all rebellious contemners of his word. This Ceremony of shaking off the dust from the feet vsed among the *Iewes*, serued to be as a figure of cursing, and as a witnesse against the Inhabitants of that wicked place, as if they corrupted the earth and infected the places of their abode with their contagion. The Apostles of Christ were not commaunded to vse such a solemne kind of denunciation and detestation against Murderers, drunkards, Adulterers, Theeues, false witnesses, periured persons, & such heinous Malefactors, but against the contemnres of the Gospell; which teacheth that God is not more offended with any offence, then with the contempt of his word: therefore he affirmeth that such shall be more grieuously punished, then the *Sodomites* who were destroyed [a] with fire and Brimstone from heauen. This toucheth vs neerely who yet enioy the Gospell, and liue vnder the shadow and protection of it: let vs remember that wee are fallen from our [b] first loue and liking of it: let vs repent and do the first workes, least the Axe being laide to the root of the tree he come against vs shortly, and remoue our Candle-sticke out of his place, except wee repent from our hearts.

[a] Gen. 19, 24.

Verse 6. Wherefore the Lord sent fiery Serpents among the people, &c. He sheweth in these words whence the punish-

nishment of fiery Serpents came vppon them; not by chance or fortune, not from the nature of the soyle and wildernesse it selfe, but from God. So then the present Iudgement vpon them is amplified by the Author, *The Lord sent them.* This teacheth that [b] all punishments diseases, and Iudgements, of what sort and condition soeuer, are inflicted vpon vs by the hand of God. Whatsoeuer visitations fall vpon vs, and the rest of the sonnes of men, are layd vppon vs at the will and pleasure of God. This appeareth in *Moses*, when the old world was not spared, but a generall flood brought vpon the vngodly, [c] God warned *Noah* to prepare the Arke to the sauing of his houshold, and saide, *An end of all flesh is come before me, I will destroy from the earth, the man whom I haue created, from Man to Beast, to the creeping thing, and to the foule of the heauen.* And speaking of the destruction of the *Sodomites*, (who were exceeding sinners against the Lord) he saith [d] *The Lord rained vpon Sodome and vppon Gomorrha Brimstone and Fire, from the Lorde out of heauen.* So when *Abimelech* King of *Gerar*, tooke away *Abrahams* wife, & afterward was constrained by the hand of God to restore her, it is said, [e] *God healed him and his wife, and they bare children, for the Lord had shut vp euery wombe of the house of* Abimelech, *because of* Sarah Abrahams *wife.* This point is also at large confirmed, *Leuit.* 26. *If ye will not obey me, nor doe all these Commandements,* [f] *I will appoint ouer you fearefulnesse, a consumption, and the burning Ague; the Sword, Famine, and Pestilence to destroy you, and to make you few in number, so as your high waies shall be desolate.* It was the [g] Lord that brought the ten plagues vpon Egypt. It was [h] the Lorde that smote *Nabal* that he dyed. It is the Lord [i] that formeth the light, and createth darkenesse; he maketh peace, & createth euill: It is the Lord that doth all these things. Finally, [k] there is no euil in the City which the lord hath not done. All which things agree fitly with this History in hand, that God sent fiery Serpents among his people, & do teach vs that he is the Author of all iudgments and

Doct. 8. [b] All punishments and visitations are inflicted vpon vs by the hand of God.

[c] Gen. 6, 7, 13.

[d] Gen 19, 24.

[e] Gen. 21, 17, 18

[f] Leuit. 26. 16, 17.

[g] Exod. 8, 24.
[h] 1. Sam. 25, 38
[i] Esay. 45, 7.

[k] Amos. 3, 6.

& punishments that fal vpon vs, or vpon any of the sons of mē. The Reasons heerof are euident & apparent. First, afflictions come not vpon vs at all aduentures, they proceed not from the Earth, or the Ayre, or the Heauen, it is the hand of God that lighteth vpon vs for our sinnes. For what can any one or all the Creatures of God do of themselues? Or what power is there in them to bee reuenged vpon vs? This therefore is our great folly, that we vnwise men, gaze about heere and there, wandering vp and downe in our owne imaginations, and searching all the corners of our wits to finde out the causes of our calamities out of our selues, and yet al the while we perceiue not the true and right cause to bee in our selues. Whensoeuer a man hath any aduersity, he must looke vp to God, and into himselfe. When we see the ayre infected, it is not so disposed of it selfe. When God sendeth Famine, [l] and maketh the heauen as yron, the ground as Brasse, it is not so hardned of it owne nature. When the Earth is barren and vnfruitfull, it proceedeth not of it owne kinde, but we our selues are the cause of all? Whensoeuer therefore we haue wofull experience, and a lamentable feeling of many miseries, we must not cast our eyes hither and thither, but euery man must enter into himselfe, and search out his particuler sinnes, assuring himselfe that God knocketh at the doore of his heart, and thereby prouoke him to consider better of his own waies. This [m] *Elphaz* beateth vpon, *Iob 5. The hungry shall eat vp his Harueſt, and the thirſtie ſhall drinke vp their ſubſtance: for miſery commeth not forth of the duſt, neither doth affliction ſpring out of the Earth, but man is borne to trauell as the ſparkes flie vpward.*

Reason. 1.

[l] Deut. 28,23

[m] Iob. 5, 5, 6, 7

Secondly, God worketh our afflictions, he claimeth and challengeth them as his owne peculiar worke, that no man should be able to controule any thing in this world. This the wise man vrgeth, *Eccles. 7. In the day of wealth [n] be of good comfort, and in the day of affliction conſider God alſo hath made this contrary to that, to the intent that man*

Reason. 2.

[n] Eccl. 7, 16.

should finde nothing after him. So then, whether we consider that God will haue his workes vnblameable, or else that the cause of troubles is not out of our selues, but in our selues: in both these respects, we must confesse that God is the author and sender of all troubles that can befal vs, whatsoeuer the meanes, and whosoeuer the instruments be thereof.

Vse. 1. The Vses of the Doctrine are many. First, we learne in all troubles and calamities on vs, and those that are ours, to looke vp to God as the chiefe and principall Authour of them from whence they come, and vpon our selues & our owne sins, from whom they come. It falleth out with many, as it doth with the Dog, if a man throw a stone at him, he runneth eagerly and angerly after it, he falleth vpon it, and byteth it: so do men of this world, ° Prou. 19. 3. when God any way visiteth them, ° they looke vppon inferiour meanes, as the highest causes which they can reach vnto, but neuer cast vppe their eyes to the Lorde, whose hand and worke it is: whereas we are bounde to behold the stroke of God in all our distresses. Wee silly men, accuse sometimes heat, and sometimes cold; sometimes drouth, and sometimes moysture; sometimes the ground, and sometimes the ayre; sometimes one thing, and somtimes another thing, to be the cause of our Calamity, but cannot be brought to find out the true and proper cause. True it is, the Lord hath secret causes that we knowe not of, sometimes the manifestation of his owne works, sometimes the trial of our faith; and we must take ¶ Iohn 9. 2. 3. heed we measure not the greatnes of the sinne by the grieuousnes of the Crosse, wherein the Apostles themselues were deceiued. Notwithstanding, the reuealed and Originall cause of all calamity hath his beginning and head-spring from our iniquity; insomuch that if we had in vs no guilt of corruption, wee should not tast at all of ¶ Lam. 3. 39. the cuppe of affliction. This the ¶ Prophet teacheth, *Wherefore is the liuing man sorrowfull? Man suffereth for his sin.* And our Sauiour warneth the man that had been disea-

sed

sed eight and thirty yeares, finding him in the Temple, to consider the cause of his long and lamentable affliction, [r] *Thou art made whole, sin no more, least a worse thing come vnto thee*: so that this disease was laide vppon him for his sin. He thoght himselfe an happy mã when he was restored to health. Now, least he should rest therein, the Lord telleth him he must change his heart, or else God will bring seauen times moe plagues vpon him, according to his sinnes: though he had bin afflicted many yeares, yet he would make his Iudgements vppon him more wonderfull, euen great plagues of long continuance, & sore diseases of long durance. To the same purpose the Apostle saith, [s] *The wrath of God is reuealed from heauen against all vngodlinesse and vnrighteousnesse of men, which with-hold the truth in vnrighteousnesse*. Wherefore, euery visitation of God, should bee a Sermon of Repentance, to put vs in remembrance of our sinnes, and to admonish vs, not to sowe vppon the furrowes of vnrighteousnesse, least wee reape the crop of affliction an hundred fold. Let vs desire God to sanctifie the Crosse vnto vs, that it may consume sinne in vs, and prouoke vs to a more holy conuersation.

[r] Ioh. 5, 14.

[s] Rom. 1, 18.

Vse. 2.

Secondly, the Meditation of this, that God is the author of all afflictions, must teach vs to haue Patience in our troubles; not to murmure, not to repine, not to grudge when we are vnder the Crosse. For seeing God hath visited me with his hand, I must take it patiently, as a dutifull childe beareth the Chasticements of his father. This the Prophet [t] practised, as we see, *Psalme* 39 *I spake not a word, but held my peace, because thou Lord didst it*. This the Apostle teacheth, *Heb.* 12. *My sonne, despise not the* [u] *chastening of the Lord, neither faint when thou art rebuked of him: for whom the Lord loueth he chasteneth, and hee scourgeth euerie sonne that he receiueth*. The flesh alwayes seeketh ease, and is ready to be impatient, if deliuerance come not by and by, so that wee must remember from whence our trouble commeth, to asswage the sorrow &

[t] Psal. 39, 9.

[u] Heb. 12, 5, 6

bitternes of our affliction. For this is a great comfort to Gods Children, that our sickenesse, yea euery pang and fit of our sickenesse is from God; the manner of it, the measure of it, the time of it, the matter of it, is of GOD: which giueth good assurance and affiance that God will be mercifull and gratious vnto vs, seeing hee striketh vs, that is our Father, and in the stroke (be it neuer so sharp) he cannot forget his former compassions, but hee will make all thinges fall out to further our saluation; neither will he lay more stripes and strokes vppon vs, then wee shall be able to beare. He will make [u] a way for vs to escape: he will make our [x] Bedde in all our sickenesse: hee putteth [y] our teares in his bottell: his left hand [z] is vnder our head, and his right hand doth embrace vs: Let vs comfort one another in these things.

[u] 1 Cor. 10, 13
[x] Psal. 56, 8.
[y] Psal. 41, 3
[z] Cant. 2, 6.

Vse. 3. Thirdly, seeing all calamities come from God, it standeth vs vpon whensoeuer his hand is vpon vs, to seek to him for health, that smiteth and no Man healeth; that giueth the wound, and no Man restoreth. We are directed by this consideration, to whom to seeke for our recouery; to wit, first to the hand that striketh, and next to goe to Mans helpe, which is his ordinance. We must not first seeke to the Physition, (*a*) as *Asa* did, but first be reconciled to God, the chiefe Physition of Soule and Body, and pray vnto him in our trouble, [b] as *Hezekiah* did. Let vs neuer looke, that any meanes (be they neuer so excellent) shall profit vs, and prosper with vs, vntill we be at peace with God, and haue renewed our repentance from dead workes for our daily sinnes. This the Apostle sheweth, *Iames 5. Is any among you afflicted? Let him pray.* This condemneth those that seeke to Witches and VVizards, and forget the God of their saluation, who killeth [d] and maketh aliue, bringeth downe to the Graue, and raiseth vp againe. Let vs thereby bee put in mind of our death, which is Gods Messenger and Sargeant to arest vs, and to bring vs into his presence. Let vs neuer prepare our selues to depart in peace, considering that

(*a*) 2 Chro. 16, 13
[b] Esay 38, 2.
[c] Iames 5, 13.
[d] 1 Sam. 2, 6.

that as the houre of Death shall take vs, so the day of Iudgement shall find vs. Here we repent, [e] or else wee repent neuer. Here is time of changing and turning: but after this life, there is no more place of repentance, but an horrible expectation and fearefull looking for of Iudgement, which shall deuoure the aduersaries. The Scripture teacheth, that *Caine* that euill man, was of that euil one & slew his Brother: we may multiply thousands of yeares since he vttered that fearefull and comfortlesse speech, *My sinne is greater then can be pardoned,* [f] *my punishment is greater then can be suffered*; yet when Christ shall breake the Heauens, and come to iudge the quicke and dead, he shal appear no otherwise at the last day, then as he was taken away out of this life. The like we might say of *Esau*, of *Saule*, of *Iudas*, and of others, who ended their daies in desperation; as they dyed, so they shall be iudged, and abide for euer after Iudgement. As they turned not to God their Creator while they liued, so they shall receiue no ease or alteration in their estate when they are once departed, and haue receiued Iudgement: of whom we may say [g] as Christ once spake of *Iudas*, *It had beene good for these Men, if they had neuer been borne.* For not to be, is ten thousand times better then euer to bee in a liuing death, in continuall horrour and desperation, [h] where their VVorme dyeth not, and the fire neuer goeth out.

[e] *Chrys hom. 2. de Lazaro: Basil: de moral. 1. Reg. 2.*

[f] Gen 4, 13.

[g] Math. 26, 24

[h] Mark 9, 44.

This was the vse that *Hezekiah* made of his sickenesse, [i] *I said in the cutting off of my daies, I shall goe to the gates of the Graue, I am depriued of the residue of my yeares: I said, I shal not see the Lord, euen the Lord in the Land of the liuing, I shall see Man no more among the Inhabitants of the world.* VVherefore in sickenesse we are taught to seeke health of GOD, and to be put in mind of our mortality.

[i] Esa 38, 10, 11

Lastly, when God hath shewed mercy vpon vs in our deliuerance, let vs spend the residue of our dayes in a godly conuersation. It is a common and ordinary matter to make solemne promises and protestations to be-

Vse. 4.

come new men if we recouer. Many doe then lament the former errours and ignorances of their life: but when they haue obtained mercy at the handes of God, when they haue found a blessing & bin restored, they become as leud & prophane as they were before. And this moued Christ our Sauiour to exhort the impotent man to sinne
k John. 5. 14. no more, k least a more grieuous iudgment were brought vpon him. VVe see how *Hezekiah* beeing healed, l the
l 2 King 20. 5. Esay 38. 18, 19. third day after he went vp to the House of the Lord to praise him, and to speake of his goodnesse, who had seen his teares, heard his Prayers, and who had remooued his afflictions, *The Graue cannot confesse thee, Death cannot praise thee: they that goe downe into the pit cannot hope for thy Truth but the liuing, the liuing, hee shall confesse thee, as I doe this day, the Father to the Children shall declare thy Trueth.* This Duty is required of vs all, when wee are deliuered from our sickenesse or sorrow, from trouble and calamity, to be thankefull to God, and mindfull of his mercy. Let euery one examine his owne heart, how hee hath practised this duty, and what vse he hath made of his affliction. There is none of vs but hath a blessed experience of Gods goodnesse toward him, he hath oftentimes preserued vs from dangers, restored vs from sickenesse, deliuered vs from diseases, freed vs from troubles: happy are are we, if thereby we haue profited vnto amendment of life, and in the study of Godlinesse, and be carefull that we fall not backe againe into our former offences. We must not be like to *Pharaoh*, who returned to his vo-
m Exo. 7, 13, 14 mit, m and the hardnes of his hart, after he was freed from the Plagues of God, least with him wee be destroyed by the iust hand of God.

The Lord sent fiery Serpents among the people, which stung the people, so that many of the people of Israell dyed. God might haue destroyed these euer-murmuring Israelites by the *Canaanites* or *Edomites* their aduersaries; he hath men and Angels at his becke and Commandement to afflict them, and ouerthrow them: but he sendeth stinging Serpents

which

which tormented them, and a multitude of venomous Beastes vpon them, that they might know, that wherewith a man sinneth, by the same also he shall bee punished, as we shewed before. The Doctrine from hence is, [n] that God hath all creatures in his owne hand, and he armeth them at his owne pleasure to execute his will, and beeing so imployed, they are of great force. The least, the meanest, the smallest of Gods Creatures being sent of God, doe mightily preuaile to the aduancement of his owne glory, and to the destruction of all his Enemies. This is plentifully taught in the History of the Plagues of *Egipt*, God did not send out his Angels against them, nor leauy an Hoast of Horse-men and Footmen, [o] but he sent an Army of Lice, of Frogges, of Flies, and these were confessed to be *The Finger of God*, & were able to daunt and bring downe all the pride and presumption of the *Egiptians*. So when God would plague the *Philistims*, who had destroyed his people, taken the Arke of God, and blessed their idols for the victory, he he sent [p] a multitude of Mise that destroyed their Land, to the end they might learne to giue glory vnto the God of Israell, and acknowledge the plague to proceed from him. Thus likewise when the *Assirians*, brought into the Citties of Israell, worshipped not God aright, but made them molten Images, and serued all the hoast of Heauen, [q] hee sent Lyons among them which slew them. When *Herod* had stretched out his hand [r] to vexe certain of the Church, had killed *Iames*, and put *Peter* in Prison, intending after the Passe-ouer, to bring him forth to the people, the Angell of the Lord smote him, because hee gaue not glory vnto GOD, so that hee was eaten of wormes, and gaue vp the Ghost. The Scripture is full of such examples, [s] how God destroyed the old world with Waters, [t] *Sisera* and his army with the Riuer *Kishon*, that ancient Riuer, the Riuer *Kishon*, when the Starres fought in order against *Sisera*. Albeit we say in a common Prouerbe, *As weake as Water*: yet it was strong enough, and it

Doct. 9.
[n] God hath all Creatures euē the smallest to imploy in his seruice, which being sent, do preuaile.

[o] Exod. 8, 6, 16 19, 24.

[p] 1 Sam. 6, 5.

[q] 2 King. 17 25

[r] Acts. 12, 1, 2, 23.

[s] Gen. 7, 21.

[t] Iudg. 5, 21.

it is ſtill ſtrong enough (as wee ſee by experience in ſuch Flouds and invndations as pleaſeth God to ſend) when he armeth it againſt his Enemies, whereby he taketh away the fruits of the Earth, waſteth the increaſe of our Cattel, caſteth down our Houſes & dwelling places, and ſweepeth away (as with a Beeſome) the Inhabitantes of the Earth. *Sodome* & *Gomorah* [u] were conſumed with Fire and Brimſtone from Heauen. All theſe things as examples of Gods Iudgementes teach vs, that hee neede not match againſt vs in his owne perſon, or ſet vpon vs with millions of his Angels, or aſſault vs with an hoaſt of Men; hee can ſend out the ſmalleſt and ſeelieſt of his Creatures to our deſtruction, & make the leaſt and lowceſt of them accompliſh the greateſt workes, ſo often as it pleaſeth him.

[u] Gen. 19, 24.

Reaſon. 1. This appeareth by ſundry reaſons. Firſt, all power is of God, who as he ſaueth with many [x] or with few, ſo he deſtroyeth with many, or with few; with the ſtrong, or with the weake, with reaſonable Creatures, or vnreaſonable, with liuing things, or wanting life. The meaneſt and baſeſt haue power enough, the moſt contemptible haue force and might enough to hurt, to puniſh, and to deſtroy, when God vſeth their ſeruice; neyther can any fleſh reſiſt them with all their craft and cunning, they are able to caſt downe our high lookes, when wee ſwell in pride againſt him. So then, whatſoeuer the meanes are, [y] the power of them is of God. When weak man taketh vp any Weapon into his handes (though without ſenſe and life) when hee ſhooteth an Arrow, or draweth a Sword, or throweth a Dart, or puſheth with the Pike, wee ſee oftentimes great and deadly effects to follow. How much more, when the ſtrong God armeth himſelfe with any of his Creatures, ſhall he be able to ouerthrow his Enemies, and to bring ſtrange things to paſſe.

[x] 1 Sam. 14, 6 and 17, 47.

[y] Exek. 5, 16.

Reaſon 2. Secondly, it pleaſeth God to imploy, and ſet on work contemptible and baſe things, to vſe fooliſh thinges to confound the [z] wiſe, and to chuſe weake things of the world

[z] 1 Cor. 1, 27

world to ouerturne mighty things, yea, vile thinges of the world, and thinges which are despised hath GOD chosen, and thinges which are not, to bring to nought things that are; to daunt pride by weakenesse, and glory by shame, and honour by dishonour, that no flesh shold reioyce in his presence. It more fretteth and galleth an high mind to be crossed and countermaunded by meane things, then by things of reckoning and account. We see this in the example of *Abimelech*, (a) *Who being wounded by a Woman, besought his Seruant to slay him, rather then it should be said, that a Woman had slaine him*. It had beene an easie thing with the Lord, whē in the Land of *Aegypt* he turned the dust of the Earth into Lice, to haue turned it into Lyons and Beares, into VVolues and Tygers, of strange greatnesse, and cruell fiercenesse, but it pleased him rather to deale in this manner, the more to pull downe the mighty, and to scatter the proud in the imaginations of their heart.

a Iudg. 9. 54.

Thirdly, he is the Maker and Creator of all thinges, so that they are not onely his Creatures, and the workemanship of his handes, but his Seruants and Souldiers to serue him, and fight his battailes against his Aduersaries, such as al vngodly persons are; he is the Generall of this Army, b and therefore is called, *The Lord of Hoastes*, hauing these as his Sargeants and attendants to do his wil. VVhen he sayth to his Army, Goe, it goeth: or come, it commeth: or do this, by and by, it dooth it. So then, we consider, that the power which is in any Creature is of God, or that he deemeth it the fittest course to confound pride by weakenesse, or that hee is the Creator of them. In all these respects wee may conclude, that all Creatures are at the becke and commandement of God, so often as he will vse them to manifest his glory, to defend his Children, to establish his truth, or to punish his Enemies.

Reason 3.

b Esay 1. 9.

The Vses remaine to be considered. From hence wee learne, that the power of God is absolute and infinite, without

Vse. 1.

without limit or restraint, who is able by an Army of meane Creatures to put vs to foyle and flight, whatsoeur our might and Man-hood be we boast of. What? hath not God, men and Angels to commaund? Yes, yes, hee hath them all at his pleasure to be imployed. But he needeth not to arme the Sonnes of men, or troopes of Aungels, if he do but hisse or whistle for any of his creatures, they come forth with store and strength out of their places against vs as it were in battaile aray. This the c Prophet *Ioel* teacheth, Chapter 1. *Tell you your Children of it, and let your Children shew to another Generation, that which is left of the Palmer Worme, hath the Grasse-hopper eaten, and the residue of the Grasse-hopper hath the Canker-Worme eaten, and the residue of the Canker-Worm hath the Catterpiller eaten, &c. O Lord to thee will I cry, for the Fire hath deuoured the Pastures of the Wildernesse, and the Flame hath burnt vp all the Trees of the fielde: The Beastes of the fielde also cry vnto thee, for the Riuers of Waters are dried vp.* So then, we must learne to acknowledge the great power of God, who gouerneth all things in Heauen and Earth to worke his will. For as the Prophet saith, d *He that made the eye, shall not he see? Or the eare, shall not he heare?* So may wee in like manner reason: He that giueth power, shall not he haue power? He that putteth strength into his Creatures, shall not he bee armed with strength himselfe? Now, we haue already declared, that what force and might soeuer is in any of his Creatures, it is a sparke of his flame, it is an arme of his Sea, it is a gift of his Treasures, and therefore wee are bound to acknowledge and confesse; to beleeue, and to rest in his power that doth terrible things, for his owne names sake.

c Ioel. 1, 3. 4. 19, 20.

d Psal. 94, 9.

Vse. 2. Secondly, wee are taught heereby to stand in feare of God, to tremble vnder this mighty e Commander of Sea and Land, and to beware we doe not teaze with him, or prouoke him to anger and indignation against vs, seeing hee hath so many royall Campes of armed Souldiers in readinesse, to be reuenged of vs, and to destroy vs, when,

e Mat. 8, 26, 27

and

when, and how, and where it pleaseth him. He is able to cut vs down as grasse; to blow vs away as Dust; to sweep vs away as Dung, and to tread vppon vs as Wormes of the Earth: he needeth no weapon for the matter, he can scatter vs as Chaffe before the wind, he can make the least Dust to be our death, and the smallest Vermin to be our destruction.

If he arme the silly and simple Fly, it is able to worke out our confusion, and is farre aboue our power to encounter and buckle withall. These are the men of warre that God chuseth to wage battell for him, and to pull downe the hawtinesse of our hearts. Let vs profite to Humility, and stoope downe vnder his hand. He can as easily send strange Plagues, strange diseases and mortality among vs, as he in former times hath done. This the Prophet Ieremy teacheth, d *Heare now this, O foolish people, and without vnderstanding, which haue eies and see not, which haue eares and heare not; feare ye not me saith the Lord? Or will ye not be affraid at my presence, which haue placed the Sand for the bounds of the Sea by a perpetuall Decree that it cannot passe it, and though the Waues thereof rage and roare, they cannot preuaile or passe ouer it.*

d Ier. 5, 21, 22 24.

Vse. 3. Lastly, seeing the Creatures armed of God do mightily preuaile where they are employed of God; this teacheth, that none can escape Iudgement, & though hand ioyne in hand, the vngodly shall neuer go vnpunished. For as it Ministreth to the faithfull, comfort in all dangers to put their trust and affiance in God, who hath so many souldiers and seruants to protect & defend them; so on the other side it assureth tribulation and anguish, death and destruction to euery soule that dooth euill. Looke how many Creatures he hath, so many means he hath to destroy vs, and we cannot escape if we be at war and defiance with him. *If God be on our side,* e *who shall bee against vs?* But if hee bee against vs, what creature shall stand with vs? Nay, what creature is not armed against vs? If God be our enemy, nothing in Heauen or Earth

e Rom 8, 31,

can

can shew vs any good, or be in league and friend-ship with vs, but is ready to bid vs battell, and to proclaime open warre against vs. Therefore the Prophet sayth, f *God is iealous, and the Lord reuengeth, he will take vengeance on his Aduersaries, and he reserueth wrath for his Enemies: the Lord is slow to anger, but he is great in power, and will not surely cleere the wicked, the Mountaines tremble, and the Hilles melt before him, the earth is burnt at his sight, yea the worlde and all that dwell therein: Who can stand before his wrath, his wrath is powred out like fire, and the Rockes are broken by him.* If a man were compassed about with thousands of his Enemies, and hemmed in on euery side with a mighty hoast ready to draw their swords, and discharge their Ordinance at him, would hee not despaire of deliuerance, and put his soule in his hand, as the Prophets speaks? This is the estate of all naturall and wicked men. All Creatures aboue their head and vnder their feet, on the right hand on the left hand, and round about them, before them and behind them, are set against them, and haue made a generall Conspiracy against them. It were a vaine hope and foolish presumption for such a Prisoner to dreame of freedome and deliuerance. The murther of *Abel* lying heauy vpon the heart and conscience of *Cain*, g made him stand in feare of euery Creature that came to meete him, or ouer-tooke him. If then we would be at peace with the creatures, and finde peace in our owne selues, which passeth all vnderstanding, labour first of all to be at peace with God. Let him haue no quarrell or Controuersie against vs. Let vs send out an Embassage h of peace, and hang out of our hearts a flagge of truce, that he may call backe his army from pursuing of vs. If hee once blow the Retrait, al his souldiers imediately retire, they are all able to do vs no hurt, the stones of the street shall be in league with vs, all creatures shall serue them that serue the Lord. Seeing therefore, the least of Gods creatures are made by him too strong for a kingdome, who shall bee able to resist his power? Seeing in his wrath

f Nah. 1, 2, 5, 6, 7.

g Gen. 4, 14.

h Luke 14, 32

wrath he can arme all the Creatures in heauen & earth against vs, the meanest whereof is aboue our strength, what vaine hearts haue we in our brests, and what wicked tongues in our prophane mouthes, to thinke and speake it, that we will shift well enough with his iudgments? Let vs shake at his infinite power betimes, least the fire of his iealousie burne against vs, and it cannot be quenched. Let vs tremble at our security and prepresumption, that haue taken hold vppon vs, least the guiltinesse thereof shake and shiuer vs in pieces for euermore, seeing he bringeth out his Armies by number, and calleth them by their names. *Esai.* 40, 26.

Verse 7. *Then the people came to Moses, and said, We haue sinned, for wee haue spoken against the Lord, and against thee.* Marke heere, how the Israelites seeke helpe and succour of *Moses*. A man would haue thought, that this rout of Rebels, of all other would not haue gone to *Moses*, nor haue stooped downe to him, whome before they had contemptuously scorned, contumeliously abused, and despitefully spoken against; yet in their misery, they making a vertue of necessity, come with one accord to *Moses* to be helped and succoured, to be relieued and prayed for; they can finde no comfort nor remedy but in him: We learne from hence this doctrine, such as are disobedient and wicked, are oftentimes driuen to seeke comfort and helpe of the godly whom they haue scorned and derided, reuiled and spoken against. I say, vngodly men, and such as blaspheme God, and are Enemies to God and to his seruants, are many times inforced and constrained, to sue to them whom they haue despised, and to seeke to them in their necessity and extremity, when they are in affliction, and the hand of God is any wayes heauy vpon them. This appeareth in many places of the worde of God; *Abimelech*, hauing taken the wife of *Abraham*, and wronged him in the most precious part of his possession, [k] standeth in need of his prayer, that he might liue, and be healed of the diseases

Doct. 10 Wicked are often driuen to seeke helpe of the Godly whom they haue despised.

k Gen. 20, 7, 17.

ses that God had laide vpon him and his people. In like maner *Izhac* was hated of the *Philistims*, they enuied his riches, they stopped his Wels, they oppressed him with iniuries, and banished him their Countrey: and yet behold [l] they are constrained imediately to seeke peace of him, and to make a Couenant with him; so that albeit they hated him, and put him away from them, yet the King and his Captaine are glad to come vnto him, *For they feared him and saw certainely that the Lord was with him.* The like submission we see in *Pharaoh*, albeit he hardned his heart, and often had contemned and reuiled *Moses*, yet in the greeuousnesse of the Iudgement, hee sendeth for *Moses* and *Aaron*, and saith; [m] *I haue now sinned: the Lord is righteous, but I and my people are wicked; pray ye vnto the Lord for mee, that there bee no more mightie Thunders and Haile.*

[l] Gen 24, 14 15, 16

[m] Exod. 9, 27, 28, and 5.

Such an example is recorded, 1. *King.* 13, touching *Ieroboam*, who albeit he regarded not the worde of the Prophet, but raged against him, and stretched out his hand from the Altar, saying; [n] *Lay hold on him*: yet whē his hand was dried vp, so as he could not pul it in again vnto him, hee humbled himselfe greatly in the present feeling of this punishment, and besought that Prophet to pray to the Lord his God, and make intercession for him, that his hand might be restored. Thus [o] *Saule* seeketh to *Dauid*, [p] *Belteshazzar* to *Daniell*, [q] *Zedekiah* to *Ieremy*, [r] the foolish Virgins to the wise. *Haman* had conspired the destruction of the Church, and thirsted after the bloudy massacre of the Saints of God (whose death is precious in his sight) yet in the end he saw mischiefe prepared for him, [s] and he stood vp to make request for his life to Queene *Ester*. Thus the saying and sentence of the wise man is verified, *The euill shal bow before the good; and the wicked at the gates of the righteous.* All which testimonies as a Cloud of witnesses teach vs, that the vngodly oftentimes are compelled to crouch and to creep vnto the godly, and to sue and seeke with all submission for

[n] 1. King. 13, 4, 6.

[o] 1 Sam. 24, 21, 22.

[p] Dan. 5, 12, 13.

[q] Ierem. 37, 3

[r] Math. 25, 8

[s] Ester 3, 9, and 7. 7.

Prou. 14, 19

for Counsell and comfort at their hands.

Neyther let vs doubt of this truth, or greatly maruell at it. For God hath planted and imprinted such a maiesty in the person of those that are vnfainedly godly, and truely religious, that the most desperate and despightfull wicked men feare their faces, and reuerence their presence. If then the vngodly feare them, it is no great maruaile, though they fall downe before them many times in submissiue manner. But the vngodly doe often feare them, therefore it cannot seeme strange vnto vs, if they doe some reuerence vnto them. This wee see in [u] *Herod, Marke 6. He feared Iohn, knowing that he was a iust Man, and an holy, and reuerenced him; and when hee heard him, he did many thinges, and heard him gladly.* So when the people saw how God heard the Prayer of *Samuel*, [x] they feared *Samuel* exceedingly. Such is the force of innocency, that it conuinceth the enemies in their owne consciences, and driueth them to doe homage, and vaile theyr Bonnet, to the Seruants of God. Reason. 1.

[u] Mark 6, 20. Acts. 4, 21, & 5, 26.

[x] 1 Sam. 12, 18

Againe, it is the will of God, that all such as humble themselues, should bee exalted, and the lowly in heart should bee aduanced: so also such as exalt themselues, should be brought low, and therefore it is no maruayle, if God euen in this life doe many times for the manifestation of his mercy and iustice, lift vp the heads [y] of his owne Children, and cast downe the wicked vnder theyr feet. Hence it is, that Christ Iesus was so much delighted with this sentence, so often repeated by him in the Gospell, *Whosoeuer exalteth himselfe, shall be brought low, but he that humbleth himselfe, shall bee exalted,* (*Mathew* 23, 12. *Luke* 18, 14. So then, seeing the godly are feared of the wicked, and that God will make knowne the workes of his prouidence toward the one and the other; wee must acknowledge, that GOD maketh the vngodly sundry times to seeke the fauour and friendship of the faithfull, whom before they derided and despised. Reason. 2.

[y] Luke 14, 11

Now let vs make Vse of this Doctrine. First, seeing the *Vse.* 1.

the vnfaithfull bee oftentimes constrained to sue to the faithfull for their helpe, as the rich Glutton did to *Abraham*; let vs all learne to plant true godlinesse in our hearts, and to turne to the Lord with all our Soules, that we may haue our part and portion in this preheminence: And let vs walke worthy of our places, and of this Priuiledge, Honour, and Dignity. Seeing Almighty GOD maketh vs spirituall Kings [y] to rule and raigne, and often subiecteth the wicked vnder vs, let vs not bee Slaues to our owne lusts and corruptions, but rule with authority and Dominion ouer them, and labour to subdue sinne vnto vs. We see the Princes of this world will not dishonour and debase themselues with base Offices. Wee are Kings and Princes to God in this life, let vs thē walk worthy of this dignity, as the Apostle [z] vrgeth this duty from vs, *The Lord shal come to be glorified in his Saints, & to be made marualous in all them that beleeue in that day: wherefore, we also pray for you alwaies, that our God may make you woorthy for this calling, and fulfill all the good pleasure of his goodnesse, and the worke of Faith with power.* Where wee see, that after he had set down the great glory that belongeth to Gods Children at the comming of Christ, hee exhorteth them to walke worthy of their calling, seeing it shall be glorious with Christ, & the vngodly shall bee brought to vtter shame, contempt, dishonour, reproch, and confusion. There is no way to bring any to true honour, but to purchase to our selues true godlinesse. Therefore the Lord said, (a) *Them that honor me I will honour, and they that despise me, shall be despised.* *Old age is rightly honourable,* (b) *but it must be found in way of righteousnesse.* This wee see to haue beene in [c] *Iob*, *When I went out to the gate, euen to the Iudgement seate, and when I caused them to prepare my Seate in the streete, The young Men saw me, and hid themselues, and the aged arose and stood vp, the Princes stayed their talke, and layd hand on their mouth.* Loe, thus shall they be honoured that feare the Lord: and therefore blessed is the estate and condition of the godly.

y Reuel. 1, 6.

z 2 Thessa. 1, 10, 11.

a 1 Sam. 2, 30.

b Pro. 16, 31.

c Iob. 29, 7, 8.

Second-

Secondly, ſeeing the wicked (euen in this life) are vrged to ſeeke mercy at the hands of godly men, ſo that God heere vpon Earth bringeth downe their heads, that before were lifted vppe in great pride: how much more ſhall this be verified in the life to come? VVhen the redemption of Gods Children draweth neere, their happineſſe ſhall bee perfected; then they are appointed to tryumph, and to haue the victory ouer all their enemies, and tread the wicked vnder their feet. For the true Children of God ſhall rule & ouer-rule the world, and ſhall trample vpon the Kingdome of darkeneſſe, ouer Hell, Death, damnation, the Diuill, the Reprobate, and whatſoeuer ſetteth it ſelfe againſt their peace. This the Lord from the beginning taught the Church, [d] *Hee ſhall breake thine head, and thou ſhalt bruiſe his heele*. The Diuell ſhall tempt Chriſt, and aſſault his members, but not ouercome them: whereas Chriſt ſhall conquer the power of death, and make his Children partakers of his victory. And the Apoſtle *Paule* [e] confirmeth the ſame, *Rom. 16. The GOD of peace ſhall tread Sathan vnder your feete ſhortly*. Wherefore, albeit there be in this life and wicked world, many beaſtly minded men, that ſpread their armes farre and neare, and ſeeme euen to dazle the eies of others, through their Riches, Honours, Power, Friends, Aliance, Might, Credit, Poſſeſſions, and Dominion ouer others, ſo that none dare mutter a word againſt them; yet the time is appointed and commeth quickly, that the godly ſhall ſit in Thrones of glory, and iudge theſe wicked wretches that haue beene Enemies to the Church; they ſhall ſtand at the barre like poore Caitiffes, and receiue from Chriſt & his Saints, the ſentence of condemnation, as 1. Cor. 6. *Paule* calleth the Saintes of God to conſideration of this prerogatiue, and checketh them, that they would ſubmit themſelues to the vngodly, [f] *Doe ye not know, that the Saints ſhall iudge the world? If the world then ſhall bee iudged by you, are ye vnworthy to iudge the ſmalleſt matters? Know ye not, that we ſhall iudge the Angels? How much more, things that per-*

Vſe. 2.

[d] Gen. 3. 15.

[e] Rom. 16, 20.

[f] 1 Cor. 6, 2, 3.

 taine

tame to this life? If then the Lord bring the wicked down, and make them stoope to his Seruantes in these dayes of their Pilgrimage, wherein iniquity is often aduaunced, how much more shall we see our desire vppon our Enemies, when Christ which is our life, shall appeare, [g] for then we shall also appeare with him in glory, [h] and bee made like vnto him, and see him as he is. This the Prophet assureth the Church, [i] *Vnto you that feare my Name shall the Sunne of righteousnesse arise, and health shall bee vnder his wings, and ye shall go forth and grow vp as fat Calues: and ye shall tread downe the wicked, for they shall be dust vnder the soles of your feete, in the day that I shall doe this, saith the Lord of Hoastes.* Albeit therefore, we be persecuted and pursued in this life, and find no rest or refreshing any where, yet there shall be a suddaine change of our condition, when we shall tryumph with Christ, ouer all principalities and powers, that lift themselues vp against God, who shall haue shame and contempt poured vpon them. The comming of Christ shall lighten thinges hidden in darkenes, and make a manifest difference betweene the godly and the vngodly. Let vs waite for his glorious appearance: Let vs hold fast till he come that which we haue, that no Man take away our Crown. This Christ our Sauior (who hath ouercome the world) assureth, *Reuel. 2. Hee that ouercommeth and keepeth my works vnto the end, to him will I giue power* [k] *ouer Nations, and he shall rule them with a Rod of Iron, and as the vessels of a Potter shall they be broken. The Lord is not slacke of his comming (as some Men count slackenesse) but is patient toward vs, that we should not perish but come to repentance. But the day of the Lord will come* [l] *as a Theefe in the night, in the which the Heauens shall passe away with a noyse, and the Elements shall melt with heat, and the Earth with the works that are therein shall be burnt vp.* Then woe shall be to the wicked, then they shall be cast downe, and neuer be able to rise againe: then they shall houle and weep, and lament, and neuer be comforted againe: whereas the godly shal lift vp their heades, because theyr redemption draweth neere,

g Col. 3, 4.
h 1 Iohn 3, 2.
i Mal. 4, 2, 3. Prou. 11, 29.
k Reu 2, 26, 27
l 2 Pet. 3, 8, 9 10.

neere, [m] *When it shall be a righteous thing with God to recompence tribulation to them that trouble you, but to you which are troubled rest with vs, when the Lord Iesus shall shew himselfe from heauen with his mighty Angelles.* This therefore is a great comfort vnto vs, and giueth peace to our soules, that he will deale with all the vngodly, as *Iosuah* did [n] with the Kings which he had conquered and subdued in battell. For he commanded them to be brought out of the Caue where they were hidden, and called for all the men of *Israell*, and said vnto the chiefe of the men of war which went out with him; *Come neere, set your feet vpon the neckes of these Kings, and they came neere and set their feete vpon their neckes: and Ioshua saide vnto them, feare not, nor bee faint-hearted, but be strong and of a good courage, for thus will the Lord do to all your enemies against whom ye fight.* So will Christ Iesus deale with all our Enemies, who is the Captain of the Lords hoast, he wil poure shame & contempt vppon them, and therefore let vs not stand in feare of them, to turne out of the right way, and to forsake our profession, but be stedfast and vnmoueable, abounding alway in the worke of the Lord; forasmuch as we know that our labour is not in vaine in the Lord. Thus if we be faithfull to the death, we shall receiue an incorruptible Crowne of glory.

[m] 2. Thes. 1, 6.

[n] Iosh. 10, 24, 25.

Lastly, obserue and marke how God magnifieth the Ministry, and is able to inforce the wicked to the acknowledgement of himselfe, and the true Ministers of his word: and let this comfort vs in the midst of all contempts and disgraces of our God, of our Religion, of our faith, and of our persons. Ah, we despised Ministers by prophane men, let vs marke and consider this, and lay it vnto our hearts: let vs beare their contempts and contumelies throwne vppon vs. In their extreamities they shall acknowledge vs, they shall reuerence our calling, they shall magnifie our Office, our Ministery, and Doctrine, they shall iustifie vs and desire our Prayers, they shall stoope, they shall stoope when it pleaseth GOD.

Vse. 3.

And let this suffice all true Teachers and Preachers of the Gospell of Christ, that the power of the truth is such, as that it maketh the Enemy bow the knee vnto it which before seemed to haue no ioynt to bend. This is the time which the Lord hath made, let vs reioyce and be glad in it, when he giueth vs a comfortable experience of this Doctrine, that the Enemies of God and our Enemies are driuen to resort and repaire vnto vs: and such as o made iestes and songes of the word, and of the Ministers of the worde, cry out, p *O howe beautifull are the feet of them which bring glad tidings of peace, and bring glad tidings of good things.* There is none of vs all poore contemned men, that labour in sincerity in the Vineyard of God, and beare the burden of the worke & the heat of the day, but sometimes God lifteth vp our heads, and honoureth vs in the world, that wee should not sinke downe vnder the burden, and maketh our mortall and greatest Enemies, beseech vs to be good vnto them, and to helpe them in their extremities.

o Ezek. 33.31
p Rom.10,15

The people of *Israell* despised the Ministery of *Samuel*, and would not hearken vnto him; but when they sawe the lightning, and heard the Thunder, & felt the raine at that vnseasonable time, q *They feared the Lord and Samuell exceedingly, and they said vnto him, Pray for thy seruants vnto the Lord thy God that we die not.* Let this profitable meditation of Gods mercy toward vs, deuoure and swallow vp all disgracing and defacing of our Ministry, and teach vs to wait patiently vpon the Lord, who, whē the waies r of a man please him, will make his Enemies to bee at peace with him, and alter their hearts as pleaseth him. This is a very great dignity and high priuiledge that God bestoweth vpon his poore and contemptible seruants, s reproachfull in the world, a gazing stock to the wicked, accounted as the off-scouring of the Earth, a wonder to men and Angels: this is their honor and preheminence, they are magnified of God, and respected of the wicked in their manifold miseries, when GOD touch-

q 1. Sam. 8,7, and 12, 18,19
r Pro. 16, 7.
s 1. Cor 4, 9.

toucheth them in body, or afflicteth them in minde, or punisheth them in goods, or layeth his hand vpon such as are deere and neere vnto them in the flesh. Excellent then is the estate of Gods Children aduanced by him, and a great honour vnto them, that their Enemies are brought vnder them, and are made to sue vnto them. God is able to deliuer vs from contempt, and to giue vs for the truths sake a due regard and reuerence when he will. So he magnified the Ministry of *Moses* and *Aaron* (as we heard before) when *Pharaoh* could find no comfort in his Inchanters and Sorcerers, nor any helpe in his Gods and Idols, [t] he is forced to seeke comfort & helpe of those despised Ministers and Messengers that were before hated of him; for *Moses* must pray to God for him. So he magnified the Ministry of his Apostles, the stubborne and stiffe-necked *Iewes*, that could not abide the Gospell, nor the Preachers of the Gospell, beeing wounded in conscience, came to *Peter* & the rest of the Apostles, saying; [u] *Men and Brethren, what shal we do?* the Iailor mentioned in the 16. of the *Acts*, put the Apostles into close prison, and made their feet fast in the stockes; but when the Earth quaked, the Prison doores opened, and euery mans bands were loosed, and when hee was waked out of sleepe, and his conscience out of security, he called for a light, and leaped in, he came trembling, and fell downe before *Paule* and *Silas*, and could finde no comfort but from them whom before he had cruelly intreated, [x] nor recouer himselfe from the Gulfe of desperation into which he was entring, but by their blessed Ministry, who ministred a word in due season to the weary soule, to the heauy heart, and to the conscience burdened & oppressed with sinne. So he magnified the Ministry of *Iohn* the Baptist, [y] who was reuerenced of the couetous *Publicans*, of the violent souldiers, of the mercilesse people; that they demanded of him, *What shall we do?* Thus hath God dealt from time to time, compelling the wicked to know and to acknowledge his faithfull

[t] Exod. 9, 28.

[u] Act. 2, 37.

[x] Acts 16, 26, 27, 29.

[y] Luke 3, 10, 12, 14.

Ministers to his glory, and our endlesse comfort, and bringing them downe that aduance themselues against his ordinance, which howsoeuer to some it be a *stumbling-blocke, and to others foolishnesse,* [z] *yet to them that are called and saued, it is the Wisedome of God, and the power of GOD.* Let vs then a while beare with meekenesse and patience of spirit, the reproaches of the vngodly: and if it please the Lord for a little season to suffer theyr pride, let vs also endure it, and not immoderately bee grieued at it, assuring our selues, that so long as GOD hath a people to be called and gathered into the sheepefold of Christ, to be sanctified and saued by beleeuing the Gospell, so long shall the Ministry, and the Ministers of the word bee magnified in the world, though not of the world.

[z] 1 Cor. 1, 23 24.

It is a vaine and needlesse feare in many, that feare the fall and decay of the Ministry, and the vtter contempt of the Ministers of the word. There are many trades of this present life, that will neuer decay nor weare out of vse. So long as building, planting, sowing, and tilling the ground are in request; so long will there be vse of the Builder, of the Planter, of the seed-man. Who feareth the decay of Husband-men to manure the Earth? Who feareth the contempt of Harnest men in the time of Harueste? Who feareth the discharge of watch-men, while the hold is besieged? Who feareth, that no reckoning shall bee made of shepheards, so long as there are sheepe to be attended? The Ministers are the Lordes Builders, the people are his building: the Ministers are his Husbandmen, the people his Husbandry: the Ministers are the Lords Harueste men, the people are his harueste to be gathered into the Barne. This the Apostle teacheth, 1 *Cor.* 3, 9. *We together are Gods labourers, yee are Gods Husbandry, and Gods building.* And to this purpose, Christ Iesus, when he saw the people as sheepe dispersed & scattered vppon the Mountaines, saide, (a) *The Harueste indeede is great, but the Labourers are few: pray ye therefore*

[a] Mat. 9, 37.

the

the Lord of the Harueſt to thruſt forth labourers into his harueſt, So long therefore as God hath a Church to be builded, a Vineyard to be planted; a field to be Tilled; a flocke to be watched, an harueſt ripe and ready to be reaped: ſo long we need not be affraid of the downefall and ruine of the Miniſtry. For ſo long as men haue ſoules to be ſaued, ſo long the meanes of ſaluation ſhall be continued. We ſee in the Hiſtory of the *Acts*, how diuerſly it pleaſed the Lord to diſpoſe of this his ordinance. Where he had no people to be called, [c] he ſuffered not his Apoſtles to go thither; but where he had much people, [d] there hee commanded them to labour more and to tarry longer, and ſuffered them not to depart ſo ſoon as they would. Wherefore, let vs be bold and conſtant in the worke of the Lord, and not feare to labour in his Vine-yard, knowing that our work ſhal not be in vaine, and aſſuring our ſelues that he will holde vp our heads whom we ſerue, & maintaine his owne ordinance vnto the comming of Ieſus Chriſt.

[c] Acts 16, 6, 7

[d] Acts. 18, 10, 11.

We haue ſpoken againſt the Lord, and againſt thee, we haue ſinned. The people of Iſraell being brought to true repentance by the former iudgement of the fiery ſerpents, do not content themſelues to confeſſe their ſins in generall, ſaying; *We haue ſinned*: but they acknowledge the particular offence that had brought vpon thē that particular iudgement. As then they felt the iudgement in particular, ſo they haue a feeling of their particular and ſpeciall ſinne. This teacheth, that howſoeuer wee are to repent and craue pardon generally for generall ſins, and vnknowne ſinnes: yet we muſt be moſt preſſed and perplexed, we muſt be moſt touched and grieued with particular ſinnes. This truth appeareth liuely in the practiſe of *Naaman*, who being won to the faith, by the experience which he had of the power and mercy of God, [e] as the Ruler was by the Myracle ſhewed vpon his ſon, he was touched with a feeling of his former Idolatry, & confeſſed his great blindneſſe in the corrupt worſhip of

Doct. 11 We muſt witneſſe our repentance by acknowledging our parcular ſins that trouble vs.

[e] Iohn 4, 53.

falſe

[g] 2 King. 5, 18

[h] The words naturally bear this construction.

false Gods. Hence it is, [g] that he desireth God to bee mercifull vnto him, that going with his Maister into the house of *Rimmon*, and leaning on his hand, [h] he had worshipped that Idoll, to the dishonour of God, and the wounding of his owne conscience. For we must vnderstand these wordes of the time past, not of the time to come: of the former life which he had led, not of the life which he would hereafter lead, as appeareth by the circumstances of the text.

This is indeed true repentance and an vnfaigned conuersion, when we are ready and willing to acknowledge particular sinnes and trespasses that lie heauy vppon the Conscience, and haue called downe particular Iudgements vpon vs. A notable patterne of this kind of Repentance is *Psal.* 51. Where the Prophet, not onely in generall tearmes, craued mercy of God to put away his iniquities, [i] but desired God to deliuer him from bloud-guiltinesse, which is one of those sinnes that are said to cry to Heauen for vengeance. Thus do the people of *Israell* deale in their conuersion. 1 *Sam.* 12. *Pray for thy Seruants to the Lord, that we die not, for we haue* [k] *sinned in asking vs a King, besides all our other sinnes.* As if they should say, we haue sinned at other times, and vpon other occasions, we cannot iustifie our selues, but now chiefely in this thing. So the Apostle *Paule* declareth that many things pressed and troubled him, yet this especially, that he had bin [l] a Blasphemer, a Persecuter, an Oppresser, [m] and not worthy to bee called an Apostle. This also is made plaine in the example of the *Iewes* conuerted to the faith, they were full of diuers sinnes, as a body ful of sundry sores, one vnrighteousnesse touched another, but the Apostle vrgeth them to acknowledge this one, [n] *Ye haue taken and with wicked handes haue crucified and slaine the Lord of life.* We see it in the conuersion of *Zacheus*, who hauing bin a griper and oppressor, [o] offered to make ful restitution. So then it appeareth by these examples of the faithful, and consents of scripture, that it is a certain

[i] Psal. 51, 1, 14

[k] 1 Sam. 12, 19

[l] 1. Tim. 1, 13

[m] 1. Cor. 15. 9

[n] Acts. 2, 23.

[o] Luke 19, 8.

note

note of true repentance, to be touched with a feeling of particuler sinnes committed against God.

And as this doctrine is euident, so are the reasons apparent. For first, repentance onely, generally and confusedly made for knowne sinnes, is neuer true repentance, but a common and Hypocriticall repentance of one resolued and setled to continue in sinne, and not yet touched with a right feeling. True it is, for secret and vnknowne sinnes, which we in weakenesse and ignonorance commit, the Lord accepteth a generall confession, as we see in the practise of the Prophet *Dauid*, [r] saying: *Who can vnderstand his faults? Cleanse me from secret faults.* Thus no doubt did the rest of the godly deale, & such an acknowledgement of their vnknowne sinnes, (which they tooke not to be sinnes) did they make in a generall manner, which were hidden, not onely from other men, but from themselues; yet all knowne vnto God, with whom all things are open and manifest, and nothing secret or couered: yea, as our sinnes are innumerable, so many passe from vs that we remember not, nor can call to mind, albeit we know them by the Law of God to be sinnes. Touching these sorts of sinnes committed, either of ignorance which we know not, or of knowledge which we remember not, it sufficeth that we craue pardon for them generally, and God accepteth this as true repentance. But when we come to speak of sinnes knowne and remembred, we must lay them open particularly, and vncouer them one by one if wee would haue the Lord to couer them; that so it may appear wee are resolued to leaue them & to forsake them, and that we desire the ayde and assistance of God to master and ouercome them, and that we are come to see the fearefulnesse and vglinesse of them, and still are desirous, as it were more and more to diue downe to the bottome of them.

Reason 1.

[r] Psal. 19, 12

Secondly, we must make a particuler account to God at the houre of death, when we must plead guilty or not guilty

Reason 2.

guilty at his barre. A generall reckoning and account will not then be taken: neyther will the Lord onely set before vs grosse summes, but the account shall be made of specials, which may cause the stoutest and strongest men to tremble and quake for very feare of that day. All the sinnes of thy former life shall bee represented before thee, like a squadron of Enemies ready set in battell aray to assault thee, and to giue in euidence against thee. This
g Reue. 20, 11. is taught g and witnessed vnto vs by the Apostle *Iohn*, describing the manner of Iudgment to which we shalbe summoned, *I saw the dead both great and small stand before God: & the Bookes were opened, and another book was opened, which is the Booke of life, and the dead were iudged of those thinges which were written in the Bookes, according to their woorkes.* Seeing therefore God keepeth a particular register and record of all our wayes, and that wee must come to a particular
h Luke 16, 2. account with him, when we shall be called, & it be sayde vnto vs, h *Come giue an account of thy Stewardshippe, for thou mayest be no longer Steward:* it standeth vs al in hand before hand to make vp our Bookes, and to looke to our reckonings, to acknowledge our debt, and to craue pardon particularly for our offences. As our account must be in time to come, so let our repentance be before that great day of the Lord. A particular account exacteth at our hands a particular repentance, that so wee may haue our *Quietus est*, that our consciences may bee at peace, & that god haue nothing to charge vs withal, but that he be able to shew our Quittance & full discharge Wherefore, inasmuch as gen erall repentance cannot suffice to assure vs of forgiuenesse, & that we must giue a particular account of our particular sins, it followeth necessarily, that true repentance consisteth in acknowledging our particular sins that any way trouble and burthen the conscience.

Vse. 1. Let vs now make vse of this Doctrine. First, we learne from hence, that it is not enough to say, we are Sinners, and so to cry God mercy for a pang or a brunt, and so away, or to desire God to forgiue vs our sinnes: but wee must

must vncase our selues, and vncouer our particular tres-passes, if we would haue GOD to couer them with the precious Garment of Christ: If a sicke man come to the Physition, and onely tel him he is sicke, and neuer shew him his particular griefe and disease that troubleth him, in what part he is pained, and in what sort he is taken, he can neuer looke to be cured and restored of health. If we come vnto God, the Father of Spirits, and Physition of Soules, and onely say, *We haue sinned*, wee cannot assure our selues of pardon. We declared before, that wee must confesse our vnknowne sinnes generally: but our knowne sinnes wee must confesse particularly, without any excuse or defece, without any hiding or diminishing of them, as the same Prophet doth, after he had sinned in numbring of the people, *I haue sinned greatly, because I haue done this thing: but now, I beseech thee, remoue the iniquity of thy Seruant, for I haue done very foolishly.* Wherefore, it standeth vs greatly vpon, with great griefe and heauines of heart, to confesse our speciall sinnes, and to giue sentence against our selues, and to pray with earnestnesse of Spirit, as for life and death for the pardon of our offences, which wee haue committed at such times, in such places, with such persons, & in such manner: otherwise our repentance is but a shew, and for fashion sake, which is neuer acceptable to God, being done in Hypocrisie, and without a conscionable feeling of sin in the Soule. 1 Chro. 21, 8.

Againe, this particular confession ouerthroweth and ouerturneth sundry corruptions and abuses in the case of repentance. It condemneth all impenitent persons, such as liue and continue in one estate, neuer sorrow for any sinne, neyther at any time turne from it, nor haue any feeling or griefe for sinne, nor know what this meaneth. This is a daungerous estate, and a most perillous iudgement. For as a sicke man is then most dangerously sicke, when he hath no feeling of his sickneese, and is ready to say, he is well, and hath small sence of any paine or perill: so sinfull man is then in greatest misery by his sins, when *Vse. 2.*

when he thinketh himselfe to be no Sinner. Such a one is far off for mourning and sorrowing for sinne, from turning from them, and returning to God, seeing he taketh himselfe to be in good case, and to stand in neede of no repentance. Such were the Phareſies in the daies of
[d] Mat. 9, 12, 13. Christ, whom he reproued, [d] *The whole neede not a Physitian, but they that are sicke: I am not come to call the righteous, but Sinners to repentance.* Besides, it condemneth Ceremoniall repentance, which carryeth an outward shew of dieing to sinne, but it is separated from the inward truth of
[e] 1 Sam. 26, 21 & 24, 17, 18. a sound heart. Thus *Saule* repented; saying, [e] *I haue sinned, I haue transgressed the Commaundement of the Lord, but honour me I pray thee among the Elders of my people.* Thus
[f] 2 King. 21, 27 29. *Ahab* repented, [f] he rent his cloaths, he put on Sackcloth, he fasted, he went softly, & humbled himselfe outwardly before God. Thus the Hypocrites repent, that the Pro-
[g] Esay 58, 5. Micha 6, . phets speake of, [g] *When a Man afflicteth his Soule for a day, and bowteth downe his head as a Bulrush, yet looseth not the bonds of wickednesse*; and therefore immediately afterward hee
[h] Exod. 8, 15. embraceth his former sinnes, and returneth to his olde waies, as *Pharaoh* did, [h] who beeing annoyed with the Frogs, smitten with the Haile, terryfied with the Thunders, troubled with the Grasse-hoppers, pestered with the Flies, disquieted with the darkenes; this was the euent and issue of all, as soone as he had rest giuen him, he hardened his heart, and harkened not vnto the Lord. This is the common sicknes of the common repentance, that men ordinarily practise in these dayes; wherby they deceiue themselues and theyr owne soules, dealing in hypocrysie, and dissembling with the Lord, catching at the shaddow, in stead of the body, and resting in shewes in stead of the substance.

Lastly, it condemneth all such as haue hardened their hearts in sinne, and are past feeling; such as cannot discerne betweene good and euill, nor tremble at Gods Iudgements, but draw sinne as it were with Cart-ropes, and worke all vncleannesse euen with greedinesse. These haue

haue their conſcience ſeared with an hot Iron, and it accuſeth them not for any ſinne, but bringeth them into a reprobate minde, ſo that they are ſo farre from confeſſing their proper and particular ſinnes, that they haue no ſenſe or remorſe of any ſin, but are full of all wickednes and vnrighteouſnes.

Laſtly, ſeeing this is required in true repentance to acknowledge our ſpeciall ſinnes, it behoueth vs to ſearch out our waies, to ſee what we haue left vndone, & what lyeth moſt vpon our conſciences, and eſpecially bewaile the ſame; otherwiſe there is in vs no ſound conuerſion. This the Prophet teſtifieth, *Lamentations* 3. *Let vs ſearch and try our waies, and turne againe to the Lord: let vs* i *lift vp our hearts with our handes vnto God in the Heauens; ſaying, Wee haue ſinned, and haue rebelled, therefore thou haſt not ſpared.* Some are ſpecially inclined to luſt & vncleanneſſe, ſome to couetouſneſſe, ſome to ſurfeiting and Drunkenneſſe, ſome to enuy and reuenge, ſome to ſwearing and blaſpheming, ſome to pleaſures and delights of the outward man; now where we are weakeſt, Satan wil be ſtrongeſt; where our defence is ſlendereſt, there his tentations wil be thickeſt; where the hedge is loweſt, euery beaſt will ſeeke to enter; where the wall is leaſt fenced, there the hoteſt battery is planted. So it is with vs: If one place be left open and vnguarded, Satan will enter there, as well as if we gaue him paſſage many waies. One knowne ſin nouriſhed in vs, is ſufficient for him to bring vs thereby to damnation. He can well abide to haue vs reformed in many faults, that we ſhould deny them, defie them, hate them, and cry out againſt them; yet ſome one ſinne or other (whereto we are by Nature moſt enclined) he foſtereth and furthereth in vs, and by it in a vile manner he wholly poſſeſſeth vs, and dwelleth in vs. It is a wonderfull pollicy of Sathan, when he cannot make vs to walke and wallow in all ſinne, hee endeuoureth to poyſon vs with ſome one ſinne, leaſt hee ſhould wholly giue ouer his hold, and by it will bring vs to deſtruction, as well as by

Vſe. 3.

i Lam. 3, 40. 41.

by a thousand. A Bird entangled with one foot, and holden in the snare of the Fouler, is as vnable to escape and fly away, as if she were taken and held by both the feet. So is it with man, if he be holden in one notorious sinne, and flatter himselfe in it, hee is in as great daunger of death and damnation, as if he gaue ouer himselfe to many sins. What I pray you, should it profit, when a Citty is besiedged and compassed with the Enemy, to shut vp all the Gates, and to leaue one standing open? May not the Enemy enter at that one as well as at many, and by assault take the Citty and people? Or what should it auaile a Marriner to stoppe all the holes of the shippe where it leaketh, and leaue one vnstopped? Will it not sinke the ship as well as many? So, what shall it profite and helpe vs to set open one corner of our hearts for one sinne to enter, albeit wee should shut vp, and locke the doores of our hearts against all other sins? Will not Satan enter there, and fill vs full of all wickednesse, & bring vs to destruction of soule and body? Consider the examples of *Saule*, of *Herod*, of *Iudas*, of *Ananias* and *Sapphira*, all these turned from sin; yea, from many sins, but not from all sin, nor from their special sins whereof they should haue repented, and therefore their repentance was but the shew and shadow of repentance, and not true repentance indeed. If then we would haue that true
[k] 2 Cor. 7, 10 and godly sorrow [k] which causeth repentance, not to be repented of, we must turne from all our sins to God, and bring foorth fruits worthy amendment of life, and hereby learne to try our owne hearts by this speciall conuersion. VVee must consider our proper and personall sins,
[l] Math. 5, 48. *Endeuouring to bee perfect,* [l] *as our heauenly Father is perfect,* and not exempting our selues from the obedience of any the Lords holy Commaundements.

And Moses prayed for the people. They desire the Prayers of *Moses*, as we heard before, who refuseth not, but prayeth for them to GOD. He was not mindfull of the wronges sustayned, and of the iniuries receiued of them,

for

for in all the indignities offered to him [m] he was patient and meeke aboue all men that were vpon the earth; therfore he goeth to God, and desireth him to remooue the iudgement. The Doctrine from this place is this, [n] It is our duty to pray one for another. The Lord requireth of vs, not onely to commit to God and commend in our Prayers the Saints, but to be mindfull of our Enemies, and them that hate vs, and to desire their good & conuersion. This affection we see in *Abraham*, who prayed earnestly and oftentimes for the *Sodomites*, [o] that God would spare them, and not destroy the righteous with the wicked, but rather to spare the wicked for the righteous sake. This was also in *Samuell*, when the people besought him to pray for them that they died not, [p] he saide, *God forbid, that I should sinne against the Lord, & cease praying for you, but I will shew you the good and right way.* How often did *Moses* and *Aaron* pray for *Pharaoh*, and spreade out their hands vnto the Lord, [q] *That the Plagues might cease, and that he might know that the earth is the Lordes.* This duty Christ our Sauiour setteth down as a rule to guide vs, both by word of mouth, and by example of life. For he taught [r] his Disciples this Doctrine, *Mat. 5. Loue your enemies: bleſſe them that curſe you: doe good to them that hate you, and pray for them that hurt you, and perſecute you, that ye may be the children of your Father which is in heauen.* Now, this point as Christ preacheth, so he practiseth & prayeth for his Enemies, [s] *Father forgiue them, for they know not what they do.* Thus did the faithfull witnesse of God *Stephen* when he was stoned; he kneeled downe, [t] and cryed with a lowd voyce, *Lord, lay not this sinne to their charge.* All which precepts and examples, serue to teach this truth, that we ought not to bee so strict and straight laced to our selues, and to the seeking of our owne good, but we must pray for the good of others.

[m] Num. 12,3.

Doct. 12.

[n] It is our duty to pray one for another, euen for our Enemies.

[o] Gen. 18, 23

[p] 1 Sam. 12,23

[q] Exod. 9, 29

[r] Mat. 5, 44.

[s] Luke 23,34.

[t] Acts 7. 60.

The Reasons are plaine and direct. First, we are fellow members of the same body, and fellow-souldiers that fight vnder the same Captaine Iesus Christ. We see the mem-

Reason. 1.

members of our body are carefull for the good one of another, vnleſſe they be dead and ſenceleſſe; ſo ſhould we be mooued at the conſideration of the troubles and wants of the Church, [u] as the Apoſtle by this ſimilitude teacheth vs, 1. *Cor.* 12. *Wee are many members, yet but one bodie: and the eie cannot ſay vnto the hand, I haue no neede of thee; nor the head againe to the feet, I haue no need of you.* So it is in the body of Chriſt, we cannot want each other, but ſtand in neede one of another, to keepe the whole body in peace and concord. In regard heereof it is, that we are partakers alſo of their prayers, ſo as we pray one for another, and ſeeke the good and benefit one of another, [x] as the Church did the deliuerance of *Peter*.

[u] 2. Cor. 12, 20, 21.

[x] Acts 12, 5.

Reaſon. 2. Secondly, this duty of praying for our Brethren is inforced and charged vpon vs, becauſe it is acceptable to God, and an oblation wherewith hee is delighted and well pleaſed. For our Prayer is [y] directed in his ſight as Incenſe, and the lifting vp of our hands as an Euening Sacrifice. It auayleth much if it be feruent, it pierceth the heauens, and obtaineth euery good bleſſing at the hands of God for our ſelues, and for others. If then we be the members one of another, and if this be the excellency of Prayer, then we muſt not make our requeſts only for our ſelues, and our owne good, but for the good of others, as well as for our ſelues.

[y] Pſal. 141, 2

Vſe 1. The Vſes follow. Firſt, ſeeing we muſt pray for the whole Church and people of God; we are eſpecially in duty bound to pray for Magiſtrates and thoſe that be in Authority, as the ſubiects for their Princes, and the people for their Paſtors, that the worke of God may proſper vnder their hands. This the Apoſtle [z] teacheth, 1. *Tim.* 2. *I exhort that firſt of all Supplications, Prayers, interceſſions, and giuing of thankes be made for all men, for Kings, and for all that are in Authority, that we may lead a peaceable and a quiet life in all godlineſſe and honeſty.* So the *Iewes* were commanded [a] to pray for *Babilon*, that perſecuting City, where they were Captiue. *Ier.* 29. *Seeke the proſperity of the City, whe-*

[z] 1 Tim. 2, 1, 2

[a] Ier. 29, 7.

whether I haue cauſed you to be carried Captiue, and pray vnto the Lord for it. We ſee in the naturall body, that albeit the members haue care one of another, yet the chiefeſt care is for the head. A man will be willing to receyue a blow on another part, to ſaue the principall; it is that which Satan alledged to God, [b] *Skin for skin, all that euer a man hath will he giue for his life.* So it ſtandeth vs vpon, to deſire indeed the good of the leaſt and loweſt member in the Church of God, but our chiefeſt and greateſt endeuour ſhould bee for men of higheſt calling, who are ſet in ſlippery places, compaſſed with many dangers, enuironed with many tentations, beguiled oftentimes by flatterers, led away by falſe informers, ſo that the higher they are exalted, the greater is their downefall. When they ſtand vpright, they ſtand not alone; when they fal, they fall not alone. When a mighty Oake that ſeemed deep-rooted in the Earth falleth downe, it caſteth down with it the leſſer Trees and lower ſhrubbes that growe neere vnto it: As wee haue light or darkneſſe from the Sunne: ſo we haue Vice or Vertue from ſuch as are Superiors. For all Inferiors commonly [c] follow the example and tread the ſteppes of ſuch as are in higher places. This the wiſe man noteth in his Prouerbes, [d] *Of a Prince that hearkeneth to lies, all his ſeruants are wicked.* This the Prophet toucheth, [e] *Behold, all that vſe Prouerbes ſhall vſe this Prouerb againſt thee, ſaying, As the Mother, ſo is her daughter.* Wherefore it behoueth vs to remember our Princes and men of great callings in our Prayers, as wee ſee *Moſes* is ready to pray for *Pharaoh*, and as *Darius* King of *Perſia* willeth the *Iewes*, [f] to pray for the Kings life, and for his ſonnes: according as the Prophet alſo prayeth, [g] *Giue thy iudgements O God to the King, and thy righteouſneſſe to the Kings ſonne.*

[b] Iob. 2, 4.

[c] *Claudianus.*

[d] Prou. 29, 12

[e] Ezek. 16, 44

[f] Ezra 6, 10.

[g] Pſal. 72, 1

Thus then it appeareth to bee a principall duty to poure out our prayers and ſupplications for our Magiſtrates and Ouer-ſeers that watch for our ſoules, and to fall downe vpon our knees for Prince and Country. The

Apoſtles command it, and the faithful practiſe it toward Infidels and wicked kings that profeſſed not the faith, nor beleeued the truth: how much more carefull then ought we to be, to performe all Chriſtian duties to chriſtian Princes that are members of the ſame bodie, that are the breath of our Noſtrils, that are Nurſing Fathers & Nurſing Mothers to the Church, that are ſhepheards of the people of God to feede and gouerne them, that are choſen Inſtruments to beſtow their power and Authority for the preſeruation of the ſheepe of Chriſt, and are firme Pillers to beare vppe the Truth vppon their ſhoulders.

Vſe. 2. Secondly, ſeeing we are bound to pray for others, it followeth that we are to do it much more for our ſelues. For how can we be truely affected to pray for others, & be inwardly touched with their wants, when wee haue no feeling of our owne? Wee ſhall heare many, oftentimes very liberall and laniſh in offering their Prayers, as if they did ſet them out to ſale, or to be hyred, ſaying; *I will pray for you*; who notwithſtanding ſildome pray for themſelues. And what are the Prayers of blind and ignorant men, but rehearſing the Commandements, ſaying ouer the Creed, and a pattering of the Lords Prayer without vnderſtanding. Beſides, prayer is a mutual duty to be practiſed one toward another, as we performe the ſame for our Brethren, ſo do the Brethren for vs, and therefore we are no more endebted to other for this benefite, then others for the benefit they receiue of vs. Let vs therefore learne from hence, that if we muſt pray for our friends and families, and other members of Chriſt, we muſt learne eſpecially to pray for our ſelues, and by our ſelues. We can neuer of cõſcience pray with others, vnleſſe we ſometimes ſeperate our ſelues from them, enter into our Chamber, ſhut our doore, [h] and pray alone to our Father which is in ſecret, *That our Father which ſeeth in ſecret, may reward vs openly.* For he that neuer praied ſolitary, neuer prayed truely. He that neuer ſequeſtreth

[h] Mat. 6. 5, 6.

streth himselfe from the company of others, to humble his soule before his God, neuer knew what true Prayer ment, but doth all in Hippocrisie for fashion sake, and to be seene of men, and therefore they haue their reward accordingly. It is a note of Hypocrisie, neuer to pray but in company; and therefore whosoeuer alwaies and onely prayeth with others, is an Hippocrite. Hence it is, that the faithfull haue vsed daily priuate prayer. It is noted of *Isaac*, that hee went from the presence of others, to poure out his Meditations before the Lord. We see it in *Dauid* in sundry Psalmes, yea in Christ himselfe, though he were Lord of life, & heire of al things: so that this is a sound and infallible rule in our holy and Christian religion, that what man soeuer neuer prayed alone, neuer prayed aright.

Thus then we see how it standeth vs all vpon, in regard of this generall duty to be performed to others, to bee principally mindfull of our selues, that from a sight of our owne sins, from a feeling of our owne wants, from a desire of Gods graces, we may haue a due respect and regard of our Brethren. For all our loue shewed to our neighbour, is as a streame yssuing from the Fountaine of loue toward our selues; and the rule to square out the loue of our Brethren, is the true measure of it to our selues, by due and right proportion. Let vs therefore be diligent our selues in prayer, and poure out our Meditations before the Lord. It is made a note of a wicked man not to pray, by the Prophet, *Psal.* 14. *The Foole hath saide in his hart, there is no God; they haue corrupted and done an abhominable work, there is none that doth good: they call not vpon the Lord.* It behoueth vs therefore to craue of God the grace of Prayer, to the end we may pray aright as wee ought to pray: that so we may learne to pray for others. This we see practised by the Apostle *Paule*, who hauing exhorted the Church of *Ephesus* to put on the whole armour of God, and to pray alwayes with all manner praier and supplication in the spirit for all Saints: he annex-

i Psal. 14, 1, 4.

h Eph. 6, 18, 19 eth hereunto imediately, h *and for me, that vtterance may be giuē vnto me, that I may open my mouth boldly as I ought to speak*; & himself beggeth the grace of God to come vpon thē.

i 1 Thes. 5, 17, 25, 28. So writing to the *Thessalonians*, i & exhorting thē to pray continually, and namely for the Preachers of the Gospell, himselfe giueth an example, beginneth the worke, and first prayeth for them, that the grace of our Lord Iesus Christ may be with them.

Vse. 3. Thirdly, seeing it is the duty of the faithfull to pray one for another, it behoueth vs all in our wants & necessities to craue the Prayers of the Church, which auaile much with God if they be feruent. He hath promised to heare his seruants k that call vpon him. He hath promised, l *That where soeuer two or three are gathered together in his name, he will be present in the midst of them.* Hee hath promised the graces of his spirit plentifully to them that aske. Wherefore, when *Daniell* was to declare to the King the dreame which he had dreamed, and the interpretation thereof, which none of the Astrologians or Inchanters could declare, m *Hee shewed the matter to his Companions, that they should beseech the God of heauen for grace in this secret.* The like we see in *Ester*, whē she heard that al the *Iewes* were apointed to destruction, and of that great danger which threatned the church, n she willed *Mordecai* to go & assemble all the *Iewes* that were found in *Shushan*, saying; *Fast ye for me, eat not, nor drink in three daies, I also and my Maids will fast likewise, and so will I go in to the King, which is not according to the Law, and if I perish, I perish.* So doeth the Apostle *Paule* in euery Epistle almost, desire the Church to pray for him, o that hee might be deliuered frō vnreasonable & beastly men, disobedient to the gospell, that did vex and trouble him, that his seruice in his Ministrie might bee acceptable to the Saintes for their profit and edification, p that he might haue the dore of vtterance opened, and freedome of speech giuen vnto him to publish boldly the will and Counsell of God as he ought, q that the gifts and graces of God bestowed vpon

k Iames 5, 14

l Mat. 18, 20

m Dan. 2, 17.

n Ester 4, 16

o Rom 15, 31

p Ephe. 6, 19, Colos. 4, 3

q 2 Cor. 1, 11

vpon him might redownd to the benefite of the Church and praise of God. True it is, the wicked and vngodly doe many times desire those, whom they thinke to bee the Children of God, to pray for them. But [q] they want the Spirite of Christ, [r] and the Grace of Prayer, so that they cannot pray themselues, nor haue any heart to lift vp to God, as we see in *Simon* the Sorcerer, [s] who craued of the Apostles to pray for him to the Lord, that none of his threatnings might fall vpon him. He was not touched with a feeling of his sinne, nor desired any pardon thereof, but onely craued a freedome and deliuerance from iudgement to come. So then, hee was not grieued for sin, but feared the punishment.

[q] Ro. 8, 16, 26.
[r] Zach. 12, 10.
[s] Acts 8, 24.

Againe, as the Reprobate may desire the Prayers of the Children of God, when they feare iudgementes to come vppon them hereafter, so they may doe when any punishment is vppon them, [t] as wee see in *Pharaoh*, who desired *Moses* and *Aaron* to pray for him, that there bee no more mighty Thunders in the Land. The same wee see in *Ieroboam*, the Sonne of *Nebat*, that made Israell to sinne, when his hand was dryed vp, that he could not pul it in againe, which hee had stretched out to lay hold on the Prophet, threatning the destruction of the Idolatrous Altar at *Bethel*, [u] he said to the man of God, *I beseech thee, pray vnto the Lord thy God, and make intercession for me, that mine hand may be restored vnto me*. So then, the wicked desire to be prayed for, but it is onely in extreamity, it is onely to escape punnishment, eyther present or to come. But the godly respect sinne, and are grieued for it, more then for the punnishment, they are troubled more for the losse of Gods fauour, then of temporall commodities. Therefore when hee prayeth for himselfe or for others, he is mooued with a [x] feare and reuerence of the Maiesty of God, to whom he prayeth, [y] he is touched with a feeling of his owne wantes, for which hee prayeth, [z] he poureth out his heart before the Lord, and sheweth a feruent desire to obtaine his wantes, (*a*) hee

[t] Exo. 9, 27, 28
[u] 1 King. 13, 6
[x] Eccle. 5, 1.
[y] Dan. 9, 4.
[z] 1 Sam. 1, 15
[a] 1 Thes. 5, 17

prayeth not for a brunt or two, but continueth in prayer, hee doubteth, not through vnbeleefe, but through faith assureth himselfe to obtaine the requests he maketh according to his word.

Vse. 4. Fourthly, seeing we must pray one for another, it followeth also, that when God hath heard vs for them, we must praise his Name, and giue thankes for the blessings he hath vouchsafed vnto our Bretheren. So doth the Apostle in many of his Epistles, [b] *I thanke my GOD for you all through Iesus Christ, because your Faith is published throughout the whole World.* As wee are not to pray onely for our selues, so we are not to offer the sacrifice of thanksgiuing onely for our selues. This serueth to reproue all those that repine and enuy at the blessings bestowed vppon others, who haue their owne eie euill, because the Lords eye is good. This sometime creepeth vpon the Seruants of God, and therefore ought to make vs more wary and watchful ouer our selues. Whē *Ioshua* the seruant of *Moses* saw the Spirite of God to rest vpon *Eldad* and *Medad*, so that they prophecied in the hoast, he said; [c] *My Lord Moses, forbid them:* who answered him, *Enuiest thou for my sake? Yea, would God that all the Lords people were Prophets, and that the Lord wold poure his spirit vpon them.* So when the Disciples of *Iohn* saw that Christ Iesus made moe Disciples then *Iohn*, & encreased in glory more then he, they complayned to *Iohn*, that all Men flocked to Christ, and began to forsake him, *Iohn* replyed, [d] *Yee your selues are my witnesses, that I said I am not the christ, but that I am sent before him: he must increase, but I decrease.* Let vs beware therefore we be not possessed with the spirit of Enuy and hatred: rather let vs labour after brotherly loue, [e] *Which suffereth long, is bountifull, enuyeth not, it seeketh not her owne thinges, it thinketh not euill, it reioyceth not in iniquity, but reioyceth in the truth, it suffereth all thinges, it beleeueth all thinges, it hopeth all thinges, it indureth all thinges.* Whatsoeuer good thinges God bestoweth vppon any member of Christ, he hath giuen them not onely for the benefite and comfort:

b Rom. 1, 8.

c Num. 11, 28.

d Ioh. 3, 28, 30

e 1 Cor. 13, 4, 5

fort of him that hath receiued them, but for the good of the whole body. Seeing therefore wee haue our part and portion therein, in asmuch as there is in the Church one Communion of Saints: it is our duty to return the praise and glory thereof to the giuer, and not repine & grudge against him, to whom they are giuen.

Lastly, consider from this Doctrine, whence it is that GOD spareth the wicked and vngodly, and beareth long with the Vessels of wrath, appointed to destruction. It is for the Prayers of his people, that are his remébrancers day and night, that stand in the gap and breach which the hand of GOD hath made, that cry vnto him without ceasing, [f] *Spare thy people (O Lord) and giue not thine inheritance vnto reproach, that the vnbeleeuers should say, where is there God?* True it is, the people of God are contemptible in this vnthankfull World, yet were it not for these simple and silly ones, the iudgements of God had long since fallen vpon vs, which by their Prayers hitherto they haue stayed. For hadde wee continued in peace, dwelled in our Houses, possessed our inheritances, enioyed our Landes and Goodes thus long, but for the faithfull Seruants of God, who mind the peace of *Sion?* Doubtlesse, he would not spare the world one minute & moment of time, but for the godly. He would haue spared the Cities of *Sodome* and *Gomorah*, [g] if ten righteous persons had beene found in them. For the Faithes sake of *Rahab*, who hid the Spies, and sent them out another way, [h] he spared her Kindred, and her Fathers house. For the Faith of *Lot*, whose righteous soule was vexed day by day, in seeing and hearing the vncleane conuersation of those sinfull men, [i] hee would haue saued his Sonnes in Law, that should haue married his Daughters. For *Paules* sake, a chosen Vessell to beare the Name of God to the Gentiles, hee gaue freely [k] those that sayled with him, and saued their liues. Thus we see, that for the godly, he beareth with the vngodly: but when they are safe and sealed in the fore-head, then iudgement shall come vp-

Vse.5.

[f] Ioel. 2, 17.

[g] Gen. 18, 32.

[h] Iosh. 6, 23.

[i] Gen. 19, 12.

[k] Act. 27, 24.

vppon the wicked. Contrariwise, a Nation, a Citty, a Towne, an House and Family is curſed for the ſociety & companie of the wicked. The Iſraelites could not proſper at the ſiedge of *Ai*, [l] ſo long as *Achan* was among them. The Sea could not be calme, the Ship could not be ſafe, the Marriners could not be at reſt, [m] ſo long as vnrepentant and vnreformed *Ionah* was a burthen vnto it; for he ſaid vnto them, *Take me and caſt me into the Sea, ſo ſhall the waues worke no more ſo troubleſomely, for I know that for my ſake this great Tempeſt is vppon you.* Wherefore, it is a ſweete and comfortable thing to be in the number of the faithful; we haue benefit by the Prayers of the church which pierce the eares of God, and bring down his bleſſings in great abundance.

[l] Ioſhua. 7, 4.

[m] Ion. 1, 12.

Verſe. 8. *And the Lord ſaide vnto Moſes, Make thee a fiery Serpent.* We heard before how the people repenteth of their ſinnes, and how *Moſes* prayeth for pardon: Now ſee how GOD remoueth his hand. *He will not alwayes chide,* [n] *nor keepe his Anger for euer: hee dooth not deale vvith vs after our Sinnes, nor revvardeth vs according to our Iniquityes.* Indeed he ſheweth oftentimes his ſeuere Iudgements, but ſo ſoone as the Sinner is humbled, hee receiueth him to mercy, the ſinne is pardoned, and the punniſhment is remoued. The Doctrine from hence is this, [o] that God is mercifull to all penitent Sinners. Repentance once going before, mercy followeth after, albeit wee ſinne grieuouſly againſt him. This the Prophet teacheth in the Name of God, [p] *Come and let vs reaſon together ſaith the Lord: though your ſinnes were as Crimſin, they ſhall bee made white as Snow: though they were redde like ſcarlet, they ſhall be as Woll.* This the Prophet *Ezekiel* witneſſeth, [q] *If the wicked will returne from his ſinnes that hee hath committed, and keepe all my Statutes, and doe that which is lawfull and right, he ſhall ſurely liue, and ſhall not dye: all his tranſgreſſions that he hath committed, ſhall not be mentioned vnto him, but in his righteouſnes that he hath done he ſhall liue: Haue I any deſire or delight that the wicked ſhold dye ſaith the Lord God?* [r]

[n] Pſal. 103, 9.

Doct. 13. [o] God is mercifull to greeuous ſinners, when they are penitent.

[p] Eſay 1, 18.

[q] Ezeck. 18, 21 22, 23.

[r] Ezek. 33, 11.

Or

Or shall he not liue if he returne from his wayes? Dauid sinned exceedingly in numbring the people, for which GOD sent a Pestilence three dayes in Israell, that many thousandes dyed, yet when his heart smote him, that hee saide, § *I haue sinned exceedingly, I haue done wickedly, but these Sheepe, what haue they done? Let thine hand I pray thee, bee against me, and against my Fathers house, and not on thy people for their destruction*: the Lord repented him of the euill, *and saide to the Aungell that destroyed, It is enough, let thine hand cease.* Thus we see, that whensoeuer we truely repent, GOD will be intreated of vs, and bee reconciled vnto vs, his iudgements are called in and reuoked, his mercy is as a Sea without banke or bottome.

§ 2 Sam 24, 17 18. 1 Chro. 21, 15 17.

Let vs consider the reasons of Gods mercifull dealing, which are first the comfort and releese of his people, that none should to the ende of the world despaire of obtayning mercy. For the mercy of God in Christ, is aboue all his workes, which he extendeth to thousands; it is infinite, without measure He pardoneth such offenders, to make them examples to others of Gods great mercy, he receiueth them to fauour, and remitteth their offences, not onely to manifest his mercy to the offender himselfe, but to teach others to resort and repayre vnto him for pardon and forgiuenesse. When the Prophet testifieth, that by acknowledging his sinne vnto GOD, and confessing his wickednesse against himselfe, hee obtayned the remission of his sinne, and punnishment of sinne: he addeth immediatly, ‡ *Therefore shall euery one that is godly make his Prayer vnto thee in a time when thou mayest bee found.* This is the reason that the Apostle toucheth, 1. Tim. 1. teaching that he was receiued to mercy, for this cause, *That Iesus Christ should first shew on him all long suffering vnto the example of them which shall in time to come beleeue in him vnto eternall life.* So then, from these and such like examples of great Sinners, that haue obtained much mercy, we likewise should be assured of the goodnesse of God for our saluation, whensoeuer we can bee brought

Reason. 1.

‡ Psal. 32, 5, 6.

to

to beleeue the Gospell, and repent from dead workes.

Reason. 2. Secondly, the consideration of the Nature of God, ministreth a strong and inuincible reason to gaine our affections to yeild to this truth. For his mercy is abounddant, and his goodnesse is infinite. It surmounteth the reach and vnderstanding of all Mortall Men. *It passeth* [u] *the highnesse of the Heauens, the deapth of the Earth, the breadth of the Sea, the power of the Deuill, the strength of the Law, the measure of the whole world, and nothing can be compared vvith the perfections of the Almighty.* *Paule*, who before his conuersion, to the Faith which hee sought to destroy, was a Blasphemer, a Persecuter, and an Oppresser, maketh this the cause why he was receiued to mercy, [x] *The grace of our Lord was exceeding abundant with Faith and Loue, which is in Christ Iesus*, That is, giuing vnto me Faith, that chased away Infidelity; and Loue, that ouercame crueltie. So the Lord maketh this the chiefe and principall cause, why hee spared that rebellious and Idolatrous people, *The Lord, the Lord, strong, mercifull, and gratious, slow to anger, abundant in goodnesse and truth, forgiuing Iniquity, transgression, and sinne*. Thus then, whether wee consider the plentiful examples of pardon, that none should despaire, or the person of God that aboundeth in kindnesse and compassion: in both respectes we truely gather, and necessarily conclude, that God offereth mercy to most great and grieuous Sinners.

[u] Iob. 11, 7, 8, 9.

[x] 1 Tim. 1, 14

Vse. 1. The Vses follow of this Doctrine. First, we learn, that there is no sinne that dooth exceede the mercy of God. None can say without iniury against his owne Soule, without reproach against God, & giuing the lie to the glorious Maiesty of God, *My sin is greater then can be forgiuen*. True it is, there is an vnpardonable sinne, [y] that shall neuer be forgiuen, eyther in this World, or in the world to come, the Blasphemy against the Spirite; but that is, because they cannot relent or repent that commit it; they are so farre gone, that they can neuer returne back againe, not because God is not able to forgiue it, or that

[y] Math. 12, 31.

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it doth exceede the mercies of God. Seeing then, vile sinners finde such infinite and vnspeakeable mercy, let vs neuer despaire or doubt of his mercy and fauour, though we be suddainely ouertaken through infirmity, and fal into diuerse and grieuous sins. He hath mercy in store for such as haue beene exceeding sinners agaynst him. If they can repent of their sinnes, his mercies are as great as himselfe. Consider the examples of *Peter*, that denyed his Mayster, of *Paule* that persecuted the Saintes, of *Dauid* that committed Adultery; of *Salomon* that fell into Idolatry; of *Lot*, that lay with his owne Daughters; of *Noah* that offended in Drunkennesse; of *Manasses* that shed innocent-blood; of *Mary Magdalen*, out of whom were cast seauen Diuels; of the *Iewes* that crucified the Lord of life: All which returning from theyr iniquity, were receiued to mercy, so that where sinne abounded, (*a*) *There Grace hath abounded much more.* Hence therefore great comfort ariseth, to the heauy soule and troubled conscience, oppressed with the burthen of sin, and hungring after grace and pardon. When terrors and tentations grow strong vpon vs, supposing that our sins are moe then can be forgiuen, and the punishments greater then can be pardoned; wee must know it is the lying Spirit of the Deuill, to draw vs into the bottomlesse and comfortlesse Gulfe of desperation, which is (as it were) the mouth of Hell gaping wide, to swallow vp the soule quicke, to vtter and endlesse destruction. If our sinnes be neuer so great and grieuous, if they be neuer so many & monstrous, moe then the haires of our head, or the sand on the sea-shoare, which is innumerable; as heauy as Lead, as infectious as a Leprosie, as redde as Scarlet, as filthy as Dung and Mire: yet if God giue repentance, and we can beleeue, there is promise of mercy, assurance of forgiuenes, & hope of comfort and consolation. Such they are that Christ calleth; saying, [b] *Come vnto me all ye that are weary and laden, and I will ease you, for my yoake is easie, and my burthen is light.* It behoueth vs all, to seeke fauour

[a] Rom. 5, 20.

[b] Math 11, 28 30.

cour at his hands, to craue pardon, and to plead mercie and forgiueneſſe: of whom to aske it rightly, is to obtaine it aſſuredly.

Vſe. 2. Secondly, the truth of this Doctrine of Gods pardoning offenders, and the conſideration & feeling of this infinite kindneſſe of God, muſt worke in vs vnfaigned thankefulneſſe, and continuall praiſe, ſounding out and magnifying his mercies, to ſpeake of his goodneſſe, and to ſhew our ſelues louing and dutifull vnto him againe, for his exceeding compaſſion. This Sacrifice of thankſgiuing we ſee offered by the Apoſtle vnto God, for the experience hee had of his bountifulneſſe toward him, 1. *Tim.* 1, 12. *I thanke him which hath made me ſtrong, that is, Chriſt Ieſus our Lord, for he counted me faithfull, and put me in his ſeruice, when before I was a Blaſphemer, and a Perſecutor, and an Oppreſſor: Now vnto the King euerlaſting, immortall, inuiſible, vnto God onely wiſe be honour and glorie, for euer and euer, Amen.*

The like we ſee in *Mary Magdalen*, who had bin a grieuous and heynous ſinner, as ſhe had receiued much mercie, ſo ſhe expreſſed backe againe much loue and kindneſſe; as ſhe had bin deliuered out of the chaines of ſathan, ſo ſhe followed Chriſt Ieſus with the fruits of pietie and thankefulneſſe, all the dayes of her life; ſhe entered with him vnto *Simons* houſe, kiſſed his feet, annointed them with Oyntment, waſhed them with hir teares, wiped them with her haires, followed him to the croſſe, & was the firſt with him in his Reſurrection, c of whom the Lord Ieſus ſaid, *Many ſinnes are forgiuen her, for ſhe loued much: to whom a little is forgiuen, he doth loue a little.* There is a forgiueneſſe in God that goeth before, there muſt be a thankefulneſſe in vs that muſt follow after: as this woman knoweth much to haue bin forgiuen her, and therefore ſhe loueth much; euen as the debter loueth that Creditor moſt, that hath forgiuen him moſt; ſo ſhould the affection of our loue toward God bee doubled and increaſed, as hee giueth euery one experience

c Luke. 7, 47 48.

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of his greater mercy. As then we feele this ſweetneſſe, and the infinite riches of this benefit, ſo we ſhould open our mouths, and vnlooſe our tongues, and inlarge our hearts, to ſing and to ſet forth the praiſes of God, according to the example of the Prophet in the Pſalme, [c] *My ſoule, praiſe thou the Lord, and all that is within me praiſe his holie name: forget not all his benefites, which forgiueth all thine iniquities, and healeth all thine infirmities.* And in another place, [f] *What ſhall I render vnto the Lord for all his benefites toward me? I will take the Cup of ſaluation & call vpon the name of the Lord: I will pay my vowes vnto the Lord, euen now in the preſence of all his people.* For ſeeing he taketh away all our iniquitie, and receyueth vs to fauour graciouſly, it is great reaſon we ſhould offer the ſacrifice of praiſe, and render vnto him the Calues of our lips. This Doctrine of free forgiueneſſe of ſinnes, openeth vnto vs the moſt bleſſed newes that euer came into the world, it is the ſum of the Goſpell, and of the glad tidings of ſaluation, the key of all our comfort, the entrance into life, and the moſt precious Balme of our wealth and recouery, which giueth more ioy and refreſhing to the fainting ſoule & broken heart, to the tender conſcience and weary ſpirit, then all the glory of the world can Miniſter vnto it, as as the Apoſtle teſtifieth, [g] *This is a true ſaying, and by all meanes worthy to bee receiued, that Ieſus Chriſt came into the world to ſaue ſinners, of whom I am chiefe.*

[c] Pſal. 103, 1, 2, 3.

[f] Pſal 116, 12 13, 14.

[g] 1. Tim. 1, 15

Thirdly, ſeeing there is mercy in ſtore for the penitent, ſeeing God will haue compaſſion vppon them, is ready to fall on their necke, and to imbrace them with both his armes, [h] as the Father of the Prodigall Childe did: it is required of vs ſpeedily to turne; and not defer our repentance from day to day, leaſt our hearts be hardened through the deceitfulneſſe of ſinne. No ſinne is ſo ſmall, but is able to plunge vs downe to the bottome of Hell, if we liue in it without repentance, and continue in it without remorſe. The longer wee remaine in the dregges of ſinne, the faſter we ſhall ſticke in the myre of it,

Vſe, 3.

[h] Luke 15, 20

it, and the harder we shall find it to come out of the prison thereof. This is the vse which wee are to make of Gods mercy to miserable sinners. Let vs take heed we abuse not his goodnesse, nor take occasion of libertie to turne his grace into wantonnesse; saying as the manner of some is, Oh, God is mercifull, he is gracious to great sinners; and so conclude thereupon, that they may liue as they list, and may put off the season of repentance to the last gaspe. But the Apostle teacheth vs to reason otherwise, [i] *What shall we say then? Shall we continue in sinne, that grace may abound? God forbid: how shall wee that are dead to sinne, liue yet in sinne.* Let vs not therefore alledge the examples of the faithfull that haue offended, to incourage vs in sinne, or hold them out as Bucklers to imbolden vs in falling from God. Take heed of presumption. Many presume confidently with *Peter*, but they weepe not bitterly with *Peter*. They fall by frailty with *Dauid*, but they rise not by repentance with *Dauid*. They sinne with *Salomon*, but they repent not with him. They sinne with the Iewes, [k] but they are not pricked in heart with the Iewes, saying; what shall we do? They persecute the Saints of God with the Iailor, [l] but they tremble not at their sinne, nor seeke to the seruants of God, saying: *Sirs, what must we do to be saued?* They breake out with their tongues, and iustifie themselues as *Iob*; but they set not a watch before the dore of their lips, [m] they do not abhorre themselues, neither repent in dust and Ashes with *Iob*, saying; *I will take heede to my waies that I sinne not with my tongue, I will keepe my mouth brideled.* They flye from the presence of God with *Ionah*, but they remember not to pray with him for pardon, [o] acknowledging that such as *wait vpon lying vanities, forsake their owne mercy.* Let vs therefore all learne to profit by the fauourable dealing of God toward offenders, neyther abusing his louing kindnesse, nor continuing in sin, nor presuming of his mercy; assuring our selues, that if the persons receiuing pardon, be such as are penitent, then assuredly

i Rom. 6, 1, 2

k Acts 2, 37

l Acts 16, 29

m Iob. 42, 6.
n Psal. 39, 1.

o Ion. 1, 3, and 3, 1, 8.

to

to the impenitent there is no forgiueneſſe. This the Apoſtle p ſetteth downe, *Deſpiſeſt thou the riches of his bountifulneſſe, and patience, and long ſufferance, not knowing that the bountifulneſſe of God leadeth thee to repentance? But thou, after thine hardneſſe and heart that cannot repent, heapeſt vp to thy ſelfe as a Treaſure, wrath; againſt the day of wrath, and of the declaration of the iuſt iudgement of God.* The acceptable time of repentance for al of vs, is the time preſent, what time we haue to come is vncertaine. Late repentance is oftentimes conſtrained, and ſildome true repentaunce. The longer a diſeaſed man continueth in his ſickneſſe, the harder is his recouery. Let vs not delay and deferre our repentance, this is the bleſſed time and the acceptable ſeaſon, q *To day therefore if we will heare his voice, let vs not harden our harts in ſinne.*

p Rom. 2,4,5

q Heb. 3,7,8

Fourthly, ſeeing God dealeth graciouſly toward grieuous offenders, let vs not ſpare to ſeeke the ſaluation, & thirſt after the conuerſion euen of the greateſt ſinners. Let vs not account their eſtate and condition forlorne and deſperate, r *Neither iudge any thing before the time, vntill the Lord come, who will lighten things that are hid in darkneſſe, and make the Counſels of the heart manifeſt, and then ſhall euerie man haue praiſe of God. The Husbandman* ſ *waiteth for the precious fruit of the earth, and hath long patience for it, vntill he receiue the former and the latter raine.* Now, we are Gods t *Labourers and Husband-men, ye are Gods husbandrie, and Gods building.* Paule *planteth, and* Apollos *watereth, but God giueth the increaſe.* So then, neither is hee that planteth any thing, neither he that watereth, but God that giueth the increaſe. We are vnto God u *the ſweet ſauour of Chriſt in them that are ſaued, and in them which periſh: to the one we are the ſauour of death to death, and to the other, the ſauour of life vnto life.*

Vſe. 4.

r 1. Cor. 4,5.

ſ Iames 5, 7.

t 1 Cor. 3,9, 6,7.

u 2 Cor. 2, 15 16.

This muſt be our comfort in the midſt of all diſcomforts, iniurious dealing, and hard meaſure offered vnto vs, to know that euery man ſhall receiue his wages according to his labour. And the Prophet propheſieng of the

the Kingdome of Christ, that hee should spread out his hands all day, vnto a rebellious people, maketh this his stay and staffe of rest, [u] *I haue laboured in vaine, I haue spent my strength in vaine, and for nothing: but my Iudgement is with the Lord, and my worke with my* GOD. Let vs therefore go lustily forward in building vp the House of God, preach in season, and out of season, and commit the fruit of the worke, and successe of all our labours to the Lord, whose word is neuer deliuered nor heard in vaine. This the Apostle vrgeth vnto *Timothy*, [x] *The Seruant of* GOD *must not striue, but must be gentle toward all Men, apt to teach, suffering the euill, instructing them with meekenesse that are contrary minded, prooning if God at any time will giue them repentance, that they may acknowledge the truth, and come to amendment out of the snare of the Deuill, of whom they are taken Prisoners, to doe his will.*

[u] Esay 49, 4.

[x] 2 Tim. 2, 24, 25, 26.

Vse. 5. Lastly, seeing God is mercifull to miserable Sinners, as a good Shepheard taking them out of the iawes of the Lyon, bringing them to the Sheepe-folde, and feeding them in great Pastures: let vs seeke to bee like our heauenly Father in shewing mercy and forgiuenesse toward such as grieuously offend against vs. Euery mans experience telleth and teacheth him, the mercy of God to bee exceeding great, we feele it toward our selues, we see it daily toward others, [y] wee read that blasphemy it selfe findeth place for pardon. We find this to be the Nature of God, [z] *The Lord, the Lord, gratious and mercifull, slow to anger and abundant in goodnesse, reserning mercy for thousands, forgiueing Iniquity, transgression, and sinne.* If we will be the Children of God, wee must resemble our heauenly Father, we must expresse the liuely lineamentes of his face, we must be transformed into his likenesse, and beare his Image in all holinesse and righteousnesse. This (*a*) the Apostle teacheth, *Col.* 3. *As the elect of God, holy and beloued, put on the bowels of Mercy, kindnesse, humblenesse of minde, meekenesse, Long-suffering, forbearing one another, and forgiueing one another, if any Man haue a quarrell vnto another,*

[y] Mat. 12, 31.

[z] Ex. 34, 6, 7.

[a] Col. 3, 12, 13

ther, euen as Christ forgaue so doe ye. To this purpose Christ propoundeth the parable, *Math.* 18. teaching vs, that we must forgiue small thinges, that receiue the pardon of greater, [b] *We must remit a few pence, because God forgiueth many Talents, an huge sum, an infinite debt.* But if we will not giue, nor forget the Trespasses done to vs, we are stamped in the Image of the Deuill, who was malicious, and a Murtherer from the beginning, [c] and we make a Law against our selues, inasmuch as wee shall finde the Lord so toward vs, as wee deale toward our Bretheren. *For there shall be iudgement mercilesse, to him that sheweth not mercy: and with what measure we mete, it shall be measured to vs againe.*

[b] Math. 18, 32, 33, 35.

[c] Iam. 2, 13. Math. 7, 2.

Verse. 9. *Moses made a Serpent of Brasse, and set it vpon a pole: and when a Serpent had bitten a Man, then he looked to the Serpent of Brasse, and lined.* Wee saw before, how the Prayer of *Moses* was heard, and the remedy prouided of God to heale the people. We saw in God, the greatnesse of his compassion; wee saw in the people, the Fruite of theyr confession; We saw in *Moses*, the grace of meekenesse and gentlenesse, suffering all thinges, and induring all things. Heere there is offered to our considerations the obedience of *Moses*, the setting vppe of the Serpent, and the recouery of the people. *Moses* dooth not here consult with flesh and blood, neyther doth hee vse carnall wisedom to be his counseller, which in matters of faith is an enimy to God. He doth not reason, whether it were likely that a piece of Brasse should remedy this biting, or whether a dead thing should giue life: but so soone as he receiueth the commaundement of God, hee prepareth himselfe, maketh ready a Brazen Serpent, pitcheth it vpon an high pole, the people looke vpon it, & are recouered. This cure was not by Phisicke or Surgery, or by inherent vertue in the Brasse, as in a Medicine: but by casting vp the eye vppon the Serpent, and beleeuing the ordinance of God, who had appointed the Serpent for that purpose. Wee are all of vs from hence, to

[d] *Doct. 14.* The Brazen Serpent was a figure of christ crucified.

learne and consider, [d] that the Brazen Serpent standing on the pole, was a type and figure of Christ crucified and hanging on the Crosse, who is made of the Father to be a Sauiour vnto vs. This Christ himselfe testifieth, *Iohn* 3. *As Moses lift vp the Serpent in the wilderneſſe,* [e] *ſo muſt the Sonne of Man be lift vp, that whoſoeuer beleeueth in him ſhould not periſh, but haue eternall life.* Heereunto likewise hee al-

[e] Ioh. 3, 14, 15

[f] Ioh. 8, 28, 29

ludeth, Chapter 8. *Then Ieſus ſaide vnto them,* [f] *when yee haue lift vp the Sonne of Man, then ſhall ye know that I am hee, and that I doe nothing of my ſelfe; as my Father hath taught me, ſo I ſpeake theſe thinges.* In both theſe places our Sauiour hath reſpect and reference to the Brazen Serpent in the Wilderneſſe, ſhewing, that as it was erected to heale the body, ſo muſt Christ bee crucified to cure the Soule; therefore this Serpent ſet vppe, was a type of his death.

[g] *Caluin. in Iohan. cap. 3. verſ. 14.*

And howſoeuer ſome [g] of reuerent account in the church doe vnderſtaud this lifting vppe, of the preaching of the Goſpell, which is as a Banner diſplayed, that all Men may behold him, and eſteeme the referring of it to the Croſſe, neyther to bee pertinent to the matter, nor to agree in the Text: yet if we compare the former places & Phraſes, with another like Teſtimony of *Iohn*, Chapt. 12. the true interpretation of the wordes, will eaſily and euidently appeare, where Christ ſpeaketh thus to the Phareſies, [h] *Now is the Iudgement of this world: Now ſhall the Prince of this world be caſt out: and I, if I were lift vp from the Earth, will draw all Men vnto me.* Heere, by lifting vp, [i] we muſt neceſſarily vnderſtand the death of Christ vpon the Croſſe, on which he was lifted vp on high, and ſeen a farre off, as the *Euangeliſt* himſelfe expoundeth it in the Verſe following; ſaying, *Now, this ſaide he, ſignifying what death he ſhould dye.*

[h] Iohn 12, 32. 33.

[i] *Calu. in Ioh. 8 verſe 28.*

Reaſon. 1.

The reaſons of this ſimilitude, ſhadowing out the manner of Christs death, are very euident and apparant. For firſt, as the Brazen Serpent in the Wilderneſſe, had the ſhew and ſhape of a Serpent, but within there was no

veno-

venomous or deadly thing, as the true fiery serpents had; so Christ tooke vpon him the shape of a Seruant, he was made like vnto men, [k] he was sent of God in the similitude of sinfull flesh, [l] and was counted among the wicked, yet he was pure, and voyd of sinne, neyther could be charged of his Enemies with any sinne: So that this is no vnproper or farre-fet similitude, but fit and naturall.

[k] Rom. 8, 3.
[l] Mark. 15, 28 Esay 53, 12.

Secondly, euen as the Brazen serpēt was lift vp on high vpon a pole, apointed for that purpose: so was Christ first lift vp vpon the Wood of the Crosse, and was after exalted by the Gospell, and set in the sight of all, as the Prophet *Esay* teacheth, [m] *In that day the root of Ishai, which shall stand vp for a signe vnto the people, the Nations shall seeke vnto it, and his rest shall be glorious: he shall set vp a signe to the Nations, and assemble the dispersed of Israell, and gather the scattered of Iudah from the foure Corners of the world.* And as the Brazen Serpent, before it could be a type of healing, must bee aduanced and lifted vp; so before Christ Iesus could be a Sauiour of his people, to saue them from their sinnes, [n] he must be fastened vppon the Crosse, hee must haue his hands and his feete pierced, that he might spoile the principalities, and make a shew of them openly with tryumph. As therefore it was not sufficient once to make the Brazen Serpent, and so to looke vpon it, but it must as well bee mounted as at the first made: so it was not enough to bring vs to life and saluation, for Christ to be conceiued by the Holy-Ghost, and borne of the Virgin *Mary*, vnlesse hee also suffer death for our sinnes, and so beare our sins in his body on the tree.

Reason. 2.

[m] Esa. 11, 10, 12

[n] Col. 2, 14, 15

Thirdly, as the Israelites which obeied the Commandement of GOD, embraced his promise, beleeued his word, and so beheld the Brazen serpent standing on the pole, were healed of the deadly bytinges of these fiery Serpents: so al men, who are moued with the Commandement of God, and embracing the promise, do behold Christ hanging on the Tree of the Crosse, [o] with the

Reason. 3.

[o] Iohn. 3, 16.

eyes of Faith, are cured of the ſting of that old Serpent the Deuill, and recouer of that Mortall wound, beeing freed from death, and reſtored into the glorious liberty of the ſonnes of God. A Serpent did hurt, a Serpent did heale the Iſraelites. Man did deſtroy vs, Man did reſtore vs. The firſt *Adam* did draw into condemnation: q the ſecond *Adam* draweth vnto ſaluation. The Brazē ſerpent albeit it were lift vp neuer ſo high, and mounted into the open Ayre, profited none, but ſuch as ſtedfaſtly beheld it and looked vpon it: ſo Chriſt crucified, profiteth none but ſuch as beleeue in him by Faith. Many beheld him with the bodily eyes, that reaped no benefit by him; they heard him with their outward eares, and handled with their hands that word of life: r yet it auayled them nothing to know him after the fleſh, neither furthered them in their ſaluation.

q Rom.5 19.

r 2 Cor, 5, 16.

Reaſon.4. Fourthly, as it ſeemed to humane wiſedome, a moſt fooliſh and ridiculous thing to be healed by the bare and onely ſight of a Brazen Serpent; ſo to all naturall Wiſemen of the World, it ſeemeth as vnlikely and vnreaſonable, that any ſhould be ſaued by Faith in Chriſt crucified, as the Apoſtle ſhe[illegible] s *Wee preach Chriſt crucified, vnto the Iewes euen a ſtumbling blocke, and vnto the Gracians fooliſhneſſe: onely to them that are ſaued, Chriſt is the power of God, and the Wiſedome of God.* So then, it is cleere and euident, that the Serpent ſet vppe vpon the pole, ſignifieth Chriſt hanging on the Croſſe.

s 1 Cor. 1, 23.

Vſe. I. The Vſes of this type and ſimilitude are many, directing vs to ſundry pointes of Religion: As what ſinne is, whence it came, what it worketh and bringeth foorth: likewiſe, what the force of the Law and Goſpell is, who Chriſt is, how we muſt vſe and apply him to haue comfort and ſaluation in him. Firſt, ſeeing the Serpent was a ſigne and ſignification of Chriſt; we learne, that Chriſt was preached and publiſhed in the time of the Law; albeit, darkely and obſcurely. For as there is but one ſaluation, ſo there is but one way to attaine vnto it; to wit,

Fayth

Faith in Christ. The Faith of the Fathers, is one and the same with the Fayth of the Children. There was neuer any Man saued, without the knowledge of Christ, neyther is at this day saued, neither shall be hereafter to the end of the World. This the Apostle teacheth to the *Hebrewes, Iesus* [t] *Christ yesterday, and to day, the same also is for euer.* And to this truth *Iohn* giueth witnesse, *Reuelation* 13. *All that dwell vpon the Earth shall worship the Beast, vvhose names are not written in the Booke of life, of that* [u] *Lambe which was slaine from the beginning of the world.* Albeit hee were manifested in the flesh, and crucified on the Crosse, in the last age of the World, when the fulnesse of time is come; yet his death was as forcible from the beginning of the World, is now also as auaileable and effectuall, and shall be euer heereafter to the end of the World, as when he hung vpon the Crosse in the dayes of his Passion, and when the bloud really streamed and issued out of his body. The Israelites in the time of the Law, were the Children of God, Heires of eternall life, and had the promises of saluation, as well as wee vnder the Gospell: God did not feede them and fat them as Swine in a Sty, but vnder certaine figures and [illegible]es, he gaue them a tast of heauenly thinges. The offering of brute beastes in sacrifice, was a signe, that they were made partakers of the redemptiō wrought by the bloud of christ, which was shed to wash away our sins. Vnder the promise of giuing them the earthly *Canaan*, so often remembered, hee gaue them a tast & representation of the heauenly inheritance. The abundance of temporall blessings, was a pledge & earnest-penny to them of the life eternall, they hauing the [x] same Faith, the same Father, [y] the same spirituall meat, the same spiritual drink, the same lord, the same hope, the same Heauen, the same Christ that we haue. Albeit, they were as litle Children vnder Tutors and Gouernors, [z] & were taught in ruder manner, by shaddowes and Ceremonies, which are as certaine Pictures and Looking-Glasses to behold the outward manner of his dispensati-

[t] Heb. 13, 8.

[u] Reuel. 13, 8.

[x] Epe. 4, 4, 5.

[y] 1 Cor. 10, 3, 4

[z] Gal. 4, 1, 2, 3 4.

on, whereas wee are come to mans estate in comparison of them, and behold Iesus Christ openly in the face, wee know his Death, Resurrection, Ascention, and opening the Kingdome of Heauen to vs. Therefore (a) our Sauiour saith, *Iohn* 8. *Your Father Abraham reioyced to see my day, and he saw it, and was glad.* So the Apostle to the *Hebrewes* sheweth, b *That the Fathers dyed in Faith, and receiued not the things promised, but saw them a farre off, beleeued them, receiued them thankefully, confessed that they were Pilgrims and Strangers on the Earth:* so that they iudged the promises made to them to bee spirituall, and expected more then temporall blessings. This is one point which we are to learne and imprint in our mindes, touching the Iewes, who had an Image of the Serpentes lifted vp, to teach them the doctrine of Christ hanging on the crosse. If then, the vnbeleeuing Iewes in these daies, blaspheme Christ crucified, and account the blood of the New-Testament an vnholy thing, and vnpossible to giue saluation; let them know, that their Fathers receiued life, and recouered health by a Brazen Serpent, an Image without life and motion: the meaning & signifycation hereof were not hard, but easie to gather, c saying that the Apostle teacheth, *That their mindes are obstinate, and that a vaile is laid ouer their hearts in reading the Olde-Testament, so that they vnderstand nothing, they perceiue nothing, hauing their eies blinded, their eares stopped, their heartes hardened.* Thus doth God send them strong delusions, d *That they should beleeue lyes, that al they might be damned which beleeued not the Truth, but had pleasure in vnrighteousnesse.* Thus then we see, that the Couenant which God made with man to bee gratious and fauourable vnto them, is one in substance and matter, seeing there is but one God, e one Mediator betweene God and Man; one Faith, one meane of reconciliation, and one way of saluation to all that are saued, and haue beene saued from the beginning. *Christ Iesus was appointed ouer all thinges, to be* f *the head of the Church, by whō all the body is coupled and knit together. Hee is* g *the way, the truth*

a Iohn 8,56.

b Heb 11, 13, 14, 15, 16.

c 1 Cor. 3.14

d 2 Thes. 2, 11 12.

e 1 Tim. 2, 5.

f Ephe. 1, 22, and 4. 16.

g Iohn 1, 18, and 14, 6.

the truth, and the life, no man commeth to the Father but by him. All therefore (he being onely the way) as well vnder the Law, as vnder the Goſpell, who were to bee ſaued, had reſpect to the onely Mediatour Chriſt, by whom alone they were reconciled to God, and ſaued by Faith. The difference between the Iewes and vs, were onely in certaine circumſtances, in promiſing of corporall benefites, in giuing them outward ſignes and Oblations, in propounding things more obſcurely and darkely, in reſtraining his gifts, and in limiting them to the Iewiſh Nation: whereas otherwiſe the old and new Couenant agree together, not only in the Author of them, which is God, and in the Mediator of them, which is Chriſt, but in the promiſes of grace, touching remiſsion of ſins, and euerlaſting life to be freely giuen for Chriſts ſake; and in the condition, in reſpect of man, that we ſhold walk before him vprightly, and beleeue the Goſpel vnfainedly.

Secondly, we obſerue from this ſimilitude, the naturall eſtate & cõdition of al mankind what it is, we are al naturally ſtung with the poiſon of the old ſerpent, & the woũd is Mortall. All the Iſraelites that were bitten by the fiery ſerpents, whether deeply, or but a little, whether more or leſſe, whether once or often, dyed the death if they vſed not the remedy ordained of God, albeit the wound were ſlender & ſhalow. So ſuch as look not on Chriſt hanging on the Croſſe, are ſure to fall into damnation. The guilt of ſin is as the poyſon of a Serpent; this we haue drawne from our firſt Parents, by whoſe offence we are culpable of iudgement. We are all ſtung with it vnto death. The wound is ſo deepe and deadly, that we are gnilty of the Tranſgreſsion of *Adam*, being in his loynes. We haue the ſpawne and ſeed of all ſinne in vs, wee are corrupt in ſoule and body, we are prone to fall into the moſt daungerous and deſperate ſinnes. *Vſe. 2.*

The Iſraelites felt the anguiſh of the pain, & the danger of Death, otherwiſe they would neuer haue looked vp to the Brazen Serpent. If the ſicke man find not the want

of

of his health, feele not the griefe of his ſickneſſe, feare not the loſſe of his life, he will neuer ſeeke to the Phyſitian for eaſe and recouery. And indeed, what ſhould it haue auailed theſe diſtreſſed *Iewes*, to haue any recourſe to the Brazen ſerpent, vnleſſe they had perceiued themſelues to be ſtung euen vnto death, and no other way or remedy to procure their deliuerance. So it behoueth all of vs, to haue a liuely and ſencible feeling of our ſpirituall wounds. We muſt know, that ſinne is as a priſon to the ſoule; and the Law giueth ſtrength to ſinne. We muſt be grieued for our ſinnes, which draw vpon vs the loſſe of Gods fauour, more then for the lacke and loſſe of bodily health. Let vs not therefore make a mocke of ſinne. We ſee no man will dally or delight in poyſon: no poyſon ſo dangerous to the body, as ſinne is to the ſoule. Let vs beware of the wiles and ſubtilties of the old ſerpent, [a] leaſt as he beguiled *Eue* through his craftineſſe, ſo he corrupt our minds from the ſimplicity that is in Chriſt, and carry vs headlong to deſtruction and damnation of ſoule and body.

[a] 2 Cor. 11,3

Vſe. 3. Thirdly, in this Type we ſee the Nature of the Sacraments. The Brazen Serpent in it ſelfe had no operation to worke any thing; in it ſelfe it had no Vertue to cure or recouer any man of any diſeaſe. The Sacraments of themſelues, cannot conferre grace, onely they are inſtruments of Gods mercies, which he vſeth of his goodneſſe toward vs, to conuey to vs good things. They are as the kings gracious pardō, that ſealeth vp vnto vs forgiuenes of ſins: ſo that being by his inſtitution very auaileable, we muſt frequent them with a feeling of our wants, with reuerence of his ordinances, with hungring after his graces, with calling vpon his name, to fit and prepare vs to that heauenly worke. God could haue healed his people with his word alone (without the ſerpent, as wel as with the ſerpent) as the *Centurion* confeſſeth to Chriſt, [b] *Speake the word onely, and my ſeruant ſhall be healed*: yet he addeth the Serpent ſet vpon a Pole for farther aſſurance

[b] Mat. 8, 8.

of

of his word, and to be a ſigne of their recouery: ſo God can ſaue by the Miniſtery of his word without the Sacraments if it pleaſe him; yet he addeth and annexeth them as appurtenances to the worde, to confirme the weakeneſſe of our faith, and to make good the truth of his owne promiſe. And as it was not enough for them to beleeue the word of God to the curing of their bodies, & the taking away of the ſtinging of the ſerpents, vnleſſe they vſed the helpe of the Brazen ſerpent: No more is it ſufficient for vs, to beleeue the forgiueneſſe of ſinnes by Chriſt, vnleſſe wee labour to ſtrengthen our faith by the Sacraments.

Nay, if any would not vouchſafe to looke vppon the Serpent, being the meanes that God ordained for their recouery; it is certaine they regarded not the worde of God it ſelfe, that they ſhould liue: ſo, if any contemne or neglect the Sacraments, being holy ſeales of heauenly bleſſings, they are plainely conuinced to their faces, that they reſpect not the word it ſelfe, whatſoeuer they pretend to the contrary notwithſtanding. This we ſee in *Ahaz*, who neglecting a ſigne offered vnto him, for the better ſtrengthning of faith, is ſaide to tempt God, and to deſpiſe his word. *Eſai*, 7, 12,

The naturall reaſon of man would neuer beleeue, that he ſhould be healed by a Serpent of Braſſe, hauing no Vertue or vigour in it: ſo carnall wiſedome and vnderſtanding cannot diſcerne, how a little water ſprinkled on the body, ſhould bee the lauer of regeneration; or how a ſmall Cantle of Bread, ſhould bring and conuey vnto vs the body of Chriſt, or a little wine, offer and exhibit vnto vs the bloud of Chriſt: So that, as in this bodily cure both their eye did behold it, and their faith did beleeue: in like manner, in the Sacraments we muſt ſhut the eyes of our carnall reaſon, and open the eies of faith, beleeue his word, and we ſhall be comforted. For euery man doth in them receiue (through the promiſe of God) ſo much as he beleeueth he receiueth. This Chriſt aſſureth

reth to the woman of *Canaan*, who had ſhewed an vndaunted and inuincible faith, taking no repulſes, ouerſtriding all difficulties, refuſing all denials, and ſtriuing againſt all doubts that might ariſe in her heart, ſaying;
c Mat. 15, 28 c *O womã, great is thy faith, be it to thee as thou deſireſt.* So when two blind men followed him, crying and ſaying: *O ſon of Dauid, haue mercie vpon vs,* he ſaid vnto them, *Beleeue yee that I am able to do this:* and when they anſwered, *Yea Lord,*
d Mat. 9, 29 *he touched their eies, ſaying;* d *According to your faith, be it vnto you.*

Moreouer, albeit the Serpent reſtored life, yet was not life preſent and inherent in the Brazen Serpent, neither abiding in the matter, or reſting in the forme thereof: ſo, albeit Chriſt be offered and ſignified, yea conueyed and conferred vnto vs in the ſacraments of Baptiſme,
e Ioh. 6, 60, 66 and the Lords Supper, yet hee is not carnally and corporally preſent, nor carnally and corporally eaten, e as the *Capernaites* imagined, but he is ſpirituall meat for ſpirituall men: the reſt eat the outward ſignes, but are not partakers of the thing ſignified. Thus we ſee, how the conſideration of the ſimilitude of the Brazen ſerpent directeth vs in ſundry concluſions to be holden and acknowledged touching the Doctrine of the Sacraments of the new Teſtament.

Vſe. 4. Fourthly, this preſent type teacheth vs, that we are iuſtified by faith alone, without the workes of the Law: For as the *Iſraelites* ſtung of theſe ſerpents were cured, ſo are we ſaued; as health was offered by the ſerpent, ſo is ſaluation by Chriſt. But the *Iſraelites* did nothing at all, but onely looke vp to the Brazen ſerpent, they were not willed to make ſatisfaction for their Rebellion, or to go on Pilgrimage, nor ſo much as to dreſſe and bind vp their wounds: but onely to behold the ſerpent ſet vpon the Pole, and as Chriſt ſaith to the Ruler of the Syna-
f Marke 5, 36 gogue touching the healing of his Daughter, f *Feare not, onelie beleeue*: ſo is it in the ſaluing of the ſores of the ſoule, in the attaining pardon of our ſinnes, and obtaining

ning the righteousnesse of Christ. There is required nothing of vs touching our iustification and saluation, but to fixe the eyes of our faith vpon Christ. True it is, many other vertues & graces are required to make vp the ful perfection of a Christian man, that he may be compleat wanting nothing; yet he is iustified and doth stand as righteous in the sight of God by faith onely. It is a great and waighty Controuersie in these dayes, betweene the Church of *Rome* and vs, what is the cause of life and saluation: they ascribe the cause of saluation in part to the merit of our owne workes, and to a righteousnesse inherent in our owne persons, & in part likewise to Christ, who (say they) hath made vs able to merit the fauour of God, and to satisfie for our owne sinnes. We ascribe al our saluation to the mercy of God, and the merite of Christ, wholly applyed to vs by a liuely faith; the which manner of sauing vs, most fitly agreeth to the Nature of God the chiefe Fountaine of our saluation, who can abide no pollution, neyther can any wickednesse stand in his presence; who is of pure eyes, and requireth our perfect obedience, so that wanting the perfect righteousnesse of the Law, of our owne, we must bee cloathed with the righteousnesse of another, whereby we may be saued. Euen as *Iacob*, g though he were not by byrth the first borne, yet hiding himselfe vnder his Brothers Garments, and hauing put on his coate which smelled most sweetly, came into his fathers presence, that vnder another mans person, he might receiue the blessing of the first borne; so is it necessary that wee lie hid vnder the precious pureneſse of Christ our elder Brother, that hauing the sweet sauour of his garments, our sinnes may be couered with his perfection, that wee may offer our selues to our most louing Father, and obtaine of him the blessing of righteousnesse. And this h some of our aduersaries themselues cannot but approue, & haue giuen their owne fellowes the slip.

g *Ambr. de Iacob lib. 2 cap. 2.*

h *Pigh. de fide & iustific. contro. 3.*

Besides, this Doctrine standeth best with the glory of God

God, which ſhineth more clearely in our ſaluation obtained by Iuſtice imputed, then by Iuſtice inherent. For ſuppoſe there were a miſerable and deſperate debter, perriſhing and languiſhing in priſon, were it not farre more honourable and gracious, for a Prince wholly to pay the debt, and to cancell the bond and hand-writing ſtanding againſt him, then to put into his hands a ſtocke of money whereby himſelfe might be enabled to worke out his debt? Therefore the Apoſtle teacheth, that we
i Ephe. 2, 8, 9 are made the righteouſneſſe of God in Chriſt, i *And are ſaued by grace through faith, not of our ſelues, it is the gift of God: not of workes, leaſt any man ſhould boaſt.* Thus *Paule* concludeth alſo concerning *Abraham*, the father of the
k Rom. 4, 2. faithfull; k *If Abraham were iuſtified by workes, hee hath wherein to reioyce, but not with God.* Thus doth Chriſt de-
l Iohn 3, 14, 15, 16. termine this queſtion, drawing a compariſon from the Brazen ſerpent, *Iohn* 3. for he teacheth that the ſonne of man muſt be lift vp on the croſſe, as the ſerpent was on the Pole in the wildernes, *that whoſoeuer beleeueth in him, ſhould not periſh, but haue euerlaſting life.* Let vs then renounce al merit and righteouſneſſe in our own ſelues, &
m Phil, 3, 8, 9 fly to the merits and righteouſneſſe of Chriſt, according to the m practiſe and example of the Apoſtle, *I haue counted all things loſſe, and doe iudge them to be dung, that I might win Chriſt, and might bee found in him; not hauing mine owne righteouſneſſe which is of the Law, but that which is through the faith of Chriſt, euen the righteouſneſſe which is of God through*
n Ro. 4, 3, 4, 5 *faith.* Hereunto commeth the n reaſon of the ſame Apoſtle. *Abraham beleeued God, and it was counted to him for righteouſneſſe: Now, to him that worketh, the wages is not counted by fauour, but by debt: but to him that worketh not, but beleeueth in him that iuſtifieth the vngodly, his faith is counted for righteouſneſſe.* True it is, workes are neceſſarily required as the fruites of faith, and of iuſtification by faith: but our iuſtification is one thing, our ſanctification is ano-
o 1. Cor, 1, 30 ther, o for they are made ſeuerall graces and diſtinct gifts: neither is it likely, that the Apoſtle would repeat the

the ſame thing twice without cauſe. And in another place he concludeth, p *That a man is iuſtified by faith without the workes of the Law: if it be of grace, it is no more of works, for then were grace no more grace: but if it be of workes, it is no more grace, for then were worke no more worke.* Therefore, it is truely ſaide, q that good workes follow a man beeing iuſtified, but do not go before, in him that is to be iuſtified. Neither let any ſay, It is abſurd that one ſhould be made righteous by the righteouſnes of another, for the righteouſneſſe of Chriſt, is both his and ours. His, as being inherent in him, as in a ſubiect: Ours, being giuen vnto vs, and imputed to vs; ſo that by it we are iuſtified before God, and accepted to eternal life. And what horrible Blaſphemy is this, to teach, that by the Popes indulgences, we ſhould be made partakers of the merits and good workes of the Saints, and to deny it as moſt vnreaſonable, that we ſhould be partakers of the merits and righteouſneſſe of Chriſt Ieſus. But as the tranſgreſſion of *Adam* was both his and ours alſo; not his alone, nor ours alone, but his and ours together, becauſe hee ſtood in our places, and wee were in his loynes: ſo is Chriſts righteouſneſſe and obedience his and ours. And why ſhould not the righteouſnes be of another, r ſeeing guilt is of another? As another maketh vs ſinners, why ſhould not another make vs righteous, and iuſtifie vs from ſinne? It might ſeeme to fleſh and blood as vnreaſonable, that the Brazen ſerpent in this place, being an artificiall worke, made with mans hands, without ſence and life, ſhould reſtore health, and giue life to ſuch as were mortally bitten: yet we ſee by beholding it, they were recouered.

p Rom. 3, 28 and 11, 6

q *Aug. de fid. & oper, cap. 14 Sequuntur iuſtificatum, non præcedunt iuſtificandum.*

r *Bernard. epiſt* 190.

Moreouer, the people ſtung by the fiery ſerpents, cried out in the anguiſh & bitternes of the paine, yet none was able to helpe himſelfe or his Brother, by his owne power or ſtrength, or by any act wrought by him; No, nor *Moſes* himſelfe could Miniſter any cure or comfort vnto them, but onely the grace of God directing them

to

to looke vpon the Brazen ſerpent ſet vp,(for when God had appointed them one way, they muſt not ſeeke another way:) ſo although a man feeleth the ſting of the old ſerpent, that is, Sinne; [s] yet no man can deliuer himſelfe or others; nay, if he ſhould flye to the workes of the Law, they can do nothing. The Law ſheweth the diſeaſe, it is Chriſt that muſt take it away, it is God that muſt ſhew mercy, it is faith that muſt iuſtifie vs. We affirme therefore with the Apoſtle, [t] that we are iuſtified freely, not of the Law, not by the Law, not of workes, not of our ſelues, not of the workes of the Law, but by faith; all matter of boaſting is excluded, iuſtification by grace is concluded, that God may be all in all.

[s] *Ferus in Ioh. 3. et Math. 20 Chapt.*

[t] Gal. 2. 16.

Vſe. 5. Fiftly, great conſolation ariſeth from this compariſon and ſimilitude, to all ſuch as are weake in faith, and feele the corruptions of their hearts preſſing them, & the tentations of Satan often ouercõming them, & alwayes aſſaulting them. For we haue great comfort giuen vs to enter into the combate, and to fight the battels of the Lord againſt the Enemies of our ſoules, by conſideration of theſe fierce and fiery ſerpents. True it is, they did continually bite and ſting the children of *Iſraell*, (for otherwiſe there had bin no need of the Brazen ſerpent) yet they could not kill and deſtroy them; they did not ceaſe to vex them, but they could not wound them vnto the death; for they had a remedy at hand to help themſelues, they looked vpon the Brazen ſerpent and were healed. So hath God reſtrained the rage and mallice of all the Enemies of our peace and ſaluation. For howſoeuer the Deuill and his Angels are alwaies tempting, prouoking, and ſeeking to winnow vs as men do wheat, yet their hornes are cut ſhort, and their ſtrength is diminiſhed, their will to hurt, is greater then their power of hurting; ſo that they cannot execute the cruelty they deſire, as the Lord himſelfe teſtifieth from the beginning, [u] *He ſhall breake thy head, and thou ſhalt bruiſe his heele.* Albeit therefore the battell be long, and the skirmiſh often-

[u] Gen. 3. 15.

oftentimes hot and bloody; albeit we take many a foyle, and haue the Bucklers beaten to our heads; albeit we be felled with the ſtroke, and driuen to fight vppon our knees, yet the victory ſhall be ours, and we are aſſured to preuaile ouer our Aduerſaries, who may fight againſt vs, but can neuer ouercome vs.

Againe, note that God requireth not of the *Iſraelites* ſtung in the Wilderneſſe the vſe of both eyes, nor exacteth a perfect ſight to behold the ſerpent. Such as looked vpon it with a weake and dimme ſight, euen with halfe an eye onely, (as no doubt among that great people multiplyed as the Fiſh in the ſea in great abundance, there was great difference in ſight) there being among them young and old, ſtrong and weake, ſharpe-ſighted, and Bleare-eyed; yet all that ſaw the ſerpent ſet vppe were cured and reſtored; not for the goodneſſe of their ſight, but for the promiſe and ordinance of God. So, ſuch as haue a true faith, though it be as a graine of Muſtard-ſeed, x which is the leaſt of all ſeeds, can lay hold on Chriſt, and apply him to themſelues. A ſmall drop of Water, is as well and truely water, as the whole Ocean Sea; a little ſparke is true fire, as well as a mightie Flame; a little quantity of Earth is as truely Earth, as the whole Globe thereof. So a ſmal meaſure of Faith, is as well true faith, as a full perſwaſion and aſſurance, and the gates of Hell ſhall neuer preuaile againſt it. The leaſt faith, is acceptable to God, y *A bruiſed Reed ſhall hee not breake, and ſmoaking Flax ſhall he not quench, vntil he bring forth iudgement vnto victory.* A weake Faith doth as truely apprehend and apply Chriſt with al his merits and obedience, as a ſtronger faith. Euen as a ſmall and weake hand, if it be able to carry and conuey the meate to the mouth, ſerueth for the nouriſhment of the body, as well as an hand of greater ſtrength, becauſe it is not the ſtrength of the hand, but the goodneſſe of the meat that nouriſheth the body: So a weake faith, laying holde on Chriſt, and applying him and all his benefits to the Beleeuers

x Mat. 17, 20.

y Mat. 12, 20.

leeuer, is ſufficient to nouriſh him to eternall life, becauſe it is not the worthineſſe or excellency of faith, but of Chriſt applyed, which is auaileable and effectuall for our iuſtification and ſaluation. All the *Iſraelites* beeing an huge hoaſt of many hundred thouſands, were not alike ſharp-ſighted, and quick-eyed: but ſome no doubt were Pur-blind, and could not ſee a farre off, and ſaw the ſerpent exceeding darkely and dimly; yet was not the blear-eyed man hindred of his health, becauſe of his weake and tender eye, but if he looked thereupon, and were not wholly blinde, hee was deliuered and reſtored, though otherwiſe neuer ſo ſlender-ſighted. So whoſoeuer are ſtung to death with ſinne (as all are by nature, and the wound ſticketh deepely in their ſoule) if they looke vppe to Chriſt with the eye of faith, reſting vppon him alone for their ſaluation; though neuer ſo weake in Faith, yet ſhall be reſtored to the ioy & health of their ſaluation, and bee eternally ſaued. There is a weake eye, and there is a ſtrong eye; ſo there are diuers degrees of Faith, [a] there is a litle faith, [b] there is a great Faith; and there is a [c] fulneſſe or aſſurance of faith. And as a weake eye ſeeth vnperfectly, the ſtrong eye diſcerneth ſtrongly; ſo a little faith beleeueth faintly, a great faith beleeueth ſtedfaſtly, an aſſured faith beleeueth fully, vnder hope, euen againſt hope, with faithfull *Abraham*: yet the leaſt of them beleeueth truely and effectually. The Diſciples of Chriſt ſaide vnto him, [d] *We beleeue and know that thou art Chriſt the ſonne of the liuing God*: yet this Faith was quickely ſhaken, when the ſtormes of Wind and Raine aroſe, [e] it was quailed in his death, but repaired in his reſurrection. Themſelues feeling their owne wants prayed, [f] *Lord, increaſe our Faith.* The poore diſtreſſed man ſaith in the Goſpell, [g] *Lord, I beleeue, help mine vnbeliefe.* Where we ſee (as [h] one noteth) he ſaith, *I beleeue*, therefore he had faith: he addeth, *Helpe mine vnbeliefe*, therefore he had not attained to a fulneſſe and aſſurance of faith, and yet was accepted. *Peter* was in belee-

[a] Mat. 8, 26, and 6, 30.
[b] Mat. 15, 28, and 8, 10
[c] Rom. 4, 21
[d] Ioh, 6, 69.
[e] *Auguſt: in Ioh, tract, 79*
[f] Luke 17, 5.
[g] Mark. 9, 24
[h] *Auguſt. de verb. domin. Ser, 36.*

beleeuing a liuely patterne of vs all, somtimes he beleeueth, [h] sometimes he wauereth, sometimes he confesseth Christ, sometimes hee shrinketh backe from that confession. It was faith, that made *Peter* at the word & Commandement of Christ to step into the sea, to go to Christ vpon the Waters, and to beleeue that he should be safe through his word that commaunded, otherwise hee would neuer haue aduentured to depart out of the ship into the Sea, [i] yet he beleeued not fully and infallibly, for the weakenesse and faintnesse of his faith, made him begin to sinke, and earnestly to cry out to Christ, *Maister saue me:* to whom Christ answered, *O thou of little faith, wherefore didst thou doubt?* Yet this weake faith, was a true faith, & this little faith was a liuely faith, because that feare and doubting made him run & haue recourse to Christ, expecting strength and succour from him alone, finding no power or ability in himselfe, to deliuer himselfe. And thus do many of the faithfull belieue their owne particular saluation, albeit not fully and perfectly, yet truly and effectually, to the comfort of their owne soules: albeit they sometimes wauer and stagger, yet they recouer themselues, and increase more & more in strength of faith.

h *August de ver. dom. ser. 13*

i Mat. 14, 28

Lastly, in that euery one was to behold the Brazen Serpent, and being stung, must looke vpon it himselfe: this teacheth vs what is the Nature and property of a true iustifying Faith, and wherein it consisteth; namely, in a speciall and particular application of Christs righteousnesse to our owne selues. It was not enough for those *Israelites* that were stung, that others did looke vpon the serpent, but it was required of euery one (to work his owne cure) to behold it himselfe. So must wee haue a particular faith in Christ, apprehending his merits. This the Apostle setteth downe. [k] as that faith whereby he liued and was iustified, *I am Crucified with Christ, but I liue, yet not I any more, but Christ liueth in me; and in that, that I now liue in the Flesh, I liue by the faith in the sonne of God, who*

Vse. 6.

k Gal. 2, 20.

hath loued me, and giuen himselfe for me. Heere we see the right property of a liuely faith to stand in applying the loue of God, & the merit of the passion of Christ to our selues, albeit there be great weakenesse in our applying of him, considering that it is not the perfection of our faith that doth saue vs, but the perfection of the obedience of Christ which faith apprehendeth. This faith was
m Psal. 18, 2. in *Dauid*, as he witnesseth in sundry Psalmes, m *The Lord is my Rocke and my Fortresse, my God, and my strength, my shield, the horne of my saluation, and my refuge.* Thus haue the faithfull learned to apply the generall promises of the Gospell vnto themselues. When God saith, *Seeke ye*
n Psal. 27, 8 *my face*; the faithfull soule answereth to God, n *I will seeke thy face*: When God saith, *Thou art my people*; the faithful
o Zach, 13, 9. resoundeth backe againe, o *Thou art the Lord my God.* When Christ saith, *If thou beleeue, all things are possible to*
p Mark 9, 23 *him that beleeueth*; p the Beleeuer answereth, *Lord I beleeue, helpe mine vnbeliefe.* When God requireth to doe
q Psal, 40,7,8 his will: q the beleeuer saith to him againe, *Lo, I come, O my God, I am content to doe it, yea thy Law is within my heart.* Hence we must all learne to abhorre and abiure the false faith of the Church of *Rome*, which teacheth, that to be true faith which beleeueth the word of God to be true.
r Iames 2, 19, This is the faith of the Reprobates, and r thus the Deuill and all damned spirits may be saide to haue faith. For euery Article of the Creed, teacheth vs to beleeue not onely generally, that there is a God, a Sauiour, a Sanctifier, a Church, a Communion of Saints, a forgiuenesse of sinnes, a Resurrection of the body to life euerlasting, which the Deuill and his Angels knoweth, confesseth, and beleeueth: but particularly to beleeue that God the Father is our Father, that Christ is our Sauiour, that the holy-ghost is our Sanctifier, that there is an holy Catholicke Church, and that we are true members of it, that we haue our part and fellowship in the Communion of Saints, that our sinnes are forgiuen vs, and that we shall rise againe to glory and immortality. Hence it

is

is that we pray daily, not onely for remission of sinnes to be giuen to the faithfull, but for the forgiuenesse of our owne sinnes.

Hence it is, that in comming to the Lords table, we receiue Christ as the bread of life, and the food of our soules. There can be no eating and drinking, but by a particular taking and receiuing; so can there be no beleeuing in Christ, without a speciall receiuing and apprehending of Christ. No man is fed by the meat that another man eateth; so no man is iustified by the Fayth which another man obtaineth, but the iust man liueth by [f] his owne faith. Let vs therefore labour for this speciall faith and affiance in the mercy of God, & make particular application of the merits of Christ. Let vs beleeue in him who is the true Brazen Serpent, or rather the truth of the brazen Serpent; let vs make him to be our life, being made vnto vs Wisedome, righteousnesse, sanctification, and Redemption. [f] Hab. 2, 4

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10 *And the Children of Israell departed thence, and pitched in* Oboth.

11 *And they departed from* Oboth, *and pitched in the hils of* Abarim, *in the wildernesse which is before* Moab *at the rising of the Sunne.*

12 *They departed thence, and pitched vpon the riuer of* Zared.

13 *Thence they departed, and pitched on the other side of* Arnon, *which is in the wildernesse, comming out of the coast of the* Amorites: *for* Arnon *is the border of* Moab, *betweene the* Moabites, *and the* Amorites.

14 *Wherefore it shall be spoken in the Booke of the battels of the Lord, against* Vaheb *in the Land of* Saph, *and against the Riuers of Arnon.*

15 *And the streame of these Riuers which goeth downe to the dwelling of Ar, lieth vpon the border of Moab.*

16 *And from thence they remooued to* Beer, *the same is that*

Well, whereof the Lord said vnto Moses, *assemble the people, & I will giue them water.*

17 *Then Israell sang this Song, Rise vp well, Shout ye vnto it.*

18 *O Well, which the Princes digged: the willing Men among the people, with the Law-giuer delued with their staues, and from the wildernesse they came to* Mattanah.

19 *And from* Mattanah *to* Nahaliel, *and from* Nahaliel *to* Bamoth.

20 *And from* Bamoth *to that Valley which is in the Land of the* Moabites, *at the beginning of the hils, and looketh towards that wildernesse.*

In this diuision is contained the third part of this chapter, describing the peregrinations and perambulations of the Israelites, in what places they pitched their tentes till they came to the possession of the *Amorites*. Touching these seuerall iournies, some are barely and nakedly mentioned, because no notable matter, or extraordinary and memorable accident fell out therein: other are passed ouer, and not at all mentioned and remembred, because the whole order of their trauelling in the Wil-
[a] Numb. 33. dernesse, is particularly recorded (*a*) afterward, how they remoued from place to place, and in what manner Chapter 33. But vpon other some, *Moses* here somewhat more largely insisteth, and (as it were) maketh a stay, in setting downe two points: first, reheasing the boundes by which the Israelites passed into the Land of promise: Secondly, describing the VVell which they digged for water.

Touching the first point, they are said in the first place to haue pitched in *Oboth*, then at the heapes of the hilles of *Abarim*, scituate right ouer against *Moab*: then at the Brooke *Zared*: Lastly, at the Borders of the *Amorites*, neere the Riuer *Arnon*. Now, because these were at the first the bounds and borders of the *Moabites*, *Moses* shew-

eth

eth how by conqueſt they were loſt, declaring who loſt them, and likewiſe who wanne them by the dint of the Sword. For he telleth vs by the Spirit of God, that theſe places were once in the power, poſſeſſion, and dominion of *Vaheb*, who before managed the eſtate and Kingdome of the *Moabites*: but *Sihon*, thirſting with ambition to enlarge the bounds of his Kingdome, ſet vpon *Vaheb*, bad him battel, and wan theſe Coaſts and Countries from him. Now to continue the memoriall and remembrance heereof to poſterity, there was a publike record and regiſter made heereof, [b] ſhewing that the name of thoſe quarters was *Suph*, and declaring that *Vaheb* had beene the lawfull poſſeſſor of them, as *Sihon* was now the wrongfull Vſurper. Neuertheleſſe, as all thinges elſe are ouer-ſwayed by an higher power, ſo this battell was fought and directed by the prouidence of God, that the *Moabites* for their horrible Idolatry might be puniſhed, that *Sihon* prouoking *Iſraell* to battell might be repreſſed, and that thereby an inheritance for the people of GOD might be prepared. This is the cauſe why God drew out the Swordes of theſe Infidels one againſt another, that the *Moabites* loſt a part of their Dominion, and the *Amorites* enlarged their Borders: thus the *Iſraelites* tooke nothing from the *Moabites*, neyther poſſeſſed any part that was in their preſent poſſeſsion, [c] as *Iephtah* preſcribeth in the Booke of *Iudges*. For when the King of the *Ammonites* challenged Iſraell for incroching vpon his Dominion, and taking part of his Country from him, from *Arnon* vnto *Iobbock* and *Iordan*, after their departure out of *Ægipt*, and required of them to make preſent reſtitution: *Iephtah* conuinceth them, and diſproueth this allegation as falſe, vniuſt, and vnreaſonable; declaring that the Iſraelites took not away that Land which they claimed as their owne, but wanne it from the *Amorites* by the Law of warre, and by right of Conqueſt, [d] who denying them paſſage, and making aſſault vpon them, they were conſtrained to defend themſelues; by occaſion

[b] Deut. 1, 1.

[c] Iudg. 11, 26

[d] Verſe 20.

whereof they obtained victory through the help of God, and possessed their Cities. And as they tooke them by
e Verse 26. force of armes, e so they helde them by prescription of time, three hundred yeares. So that he declareth, that if any hadde right to those Cities, or could lay any iust clayme or title vnto them, it should be the *Moabites*, who were the lawfull owners of them, before *Sihon* had incroched vpon them, and taken them away from the first & ancient Inhabitants. But the *Moabites* hauing once lost
f Verse 25. them in battell, neuer asked them of the f Israelites, nor layed any claime vnto them; therefore much lesse shold the *Ammonites*, to whom they appertained not by any title, neither belonged any way vnto them, as Owners by Law, or Conquerors by Sword.

The second point here amplified and enlarged, is touching the Well, which by a Diuine Reuelation to them they had digged. For when they departed from the Riuer *Arnon*, they came into a dry place where they wanted Water, but at the speciall Commaundement of God they were directed what to doe, they digged and found Water in abundance, and therefore praise GOD by an effectuall song of Thankesgiuing, amplified by many Rhetoricall figures, as goodly Flowers, or as precious Iewels to beautifie and garnish the same withall. For first, they eloquently turne their speech to the VVell a dumme & senceless creature, as if it had sence to heare, and vnderstanding to conceiue: *Rise vp, O Well:* confessing thereby the great power of God, who contrary to the Nature of al heauy & waighty things, made the water to ascend, whose property it is to descend; & exhorting with great acclamations, & loud out-criesone another to the work. Secondly, they set down, who were the laborers & work-men about the Wel, together with the Tooles and Instrumentes wherewith they laboured; to wit; the Princes, the free-hearted, and *Moses* himselfe, (by whose Ministery they receiued the Law) with theyr staues and other Instruments fit for that purpose. And this

this is the third Miracle which God wrought in giuing them waters. First, in *Rhepidim*, immediatly after they had passed ouer the redde Sea, *Exodus* 17. The second in the [h] Desert of *Zin*, when they came to *Kadesh*, as wee shewed before in the former Chapter. The third, is this recorded in this place in the Desert of the *Moabites*. Afterward *Moses* reckoneth vp other places by which they passed; as *Mattanah*, *Nahaliel*, *Bamoth*, and so that Valley which is in the plaine of the *Moabites*.

[h] Num. 20, 1, 2

Question. In this History of the passage of the *Israelites* from place to place, a Question ariseth, What is meant by the Book of the warres of the Lord, mentioned in the 14. Verse? VVhere is it now extant, or what is become of it? From hence also, and from such like places, many conclude, that sundry Bookes of Canonicall Scripture bee lost. Answere. I answere, the word (*Sepher*) is taken diuersly and doubtfully, It signifieth any [i] publishing or rehearsall, whether it be written, or vnwritten, whether it be set down with the Pen, or vttered by liuely voyce, as also the word Tradition is taken, for that which is deliuered, eyther by word of mouth, or by course of writing. So then, wee cannot necessarily conclude, It is rehearsed, therefore it is written: Nor thus, it is written; therefore it is an holy Booke: Nor yet thus, it is holy, therefore put into Canon of the Scripture. Let these three thinges bee cleered and decided, that it was a Booke, that it was an holy Booke, and lastly; that it was a Canonicall booke, and wee shall easily bee satisfied. But *Moses* speaketh barely of rehearsing the warres, not of writing them, as if he should say; whensoeuer the warres ordred and disposed by the prouidence of God shall be spoken off, this warre also and worke of his shall be remembred, which he hath wisely wrought and accomplished for his people against *Vebeb*, King of the *Moabites*, giuing part of his Countrey to *Sihon*, that so his owne people might recouer the same out of his hands againe, and retaine it as a possession for themselues: [k] as *Iephtah* telleth the *Ammonites*,

[i] Genesis 5, 1. Math. 1, 1.

[k] Iudg. 11, 23, 24.

nites, that they had held it by preſcription of time without any moleſtation.

l No part of Canonicall ſcripture is loſt

Wherefore this truth muſt be holden of vs, l that no part of the Canonicall Scripture inſpired of God, is loſt and periſhed; I meane ſuch as was committed as the Lords Treaſure to the Church, for the perpetuall inſtruction thereof in Faith and Obedience: ſo that no one Oracle or ſentence of GOD can fall away. True it is, m 2 King. 22, 8 n 1 Mach. 1, 59 theſe ſacred Bookes may ſometimes be m neglected and careleſly kept of men, they may be burned, and n deſpitefully handled by cruell Tyrants, that ſeek the ouerthrow of all Piety and Religion: but they can neuer be wholly loſt and extinguiſhed. As he that keepeth Iſraell, cannot ſlumber or ſleepe, ſo hee that keepeth the holy Scripture, the glory of Iſraell, can neuer ſlumber nor ſleepe.

For firſt, who is the Authour and Enditor of them, but God? And will not hee preſerue his truth, and keepe it for the good of his Church in all ages? Shall wee make him vnable or vnwilling to defend and continue them? If vnable, we make him aweake and impotent God: If vnwilling, wee make him enuious and malicious: both which, are farre from the pure and perfect Nature of God, and cannot ſtand with his Eſſence.

Secondly, all the workes of God remaine for euer and euer, and are done in truth and equity. Take a perfect view of all creatures, which are the workes of his hands, If thou wouldſt aſcend into the Heauens, or goe downe into the deep, if thou wouldſt take the wings of the morning, and dwell in the vtmoſt parts of the Sea, which of all the Creatures are now miſsing? VVhat place is voyd and empty? What hath beene, that is not now beeing? This is it which the Prophet teacheth, *Pſa.* 111. *The works of his hands are eſtabliſhed for euer and euer, and are done in Truth and Equity.* If then all his workes abide and continue from the glorious creatures in the Heauens, to the ſilly Worme creeping in the earth: much more the holie Scrip-

Scripture must abide without decaying or diminishing, (as the durable Cedar without rotting and consuming) which is not onely his handy-woorke, but a Mayster-worke, chiefe aboue all others, as the Diamond among Pearles of chiefe price. And if the least and lowest creature in the Worlde hath beene continued hitherunto, and shall bee continued to the end, by the mighty hand of God, vpholding and bearing vp all thinges that hee hath made; much lesse shall the Scripture perish and fal away, which bringeth greater glory to God, and greater gaine to his people.

Thirdly, the Scripture was written for these endes and purposes, for instruction and admonition, for comfort and consolation, for teaching and confutation, P *That the man of God may be absolute*: Neither was God deceiued in his purpose and intent: so that it must remaine and continue, being written for those endes and Vses. But what errour can be conuinced, what comfort can be receiued, what vice can be corrected, what truth can bee published, what grace can be commended to the church, out of those Bookes, which are supposed to be lost? Let vs not therefore doubt of Gods prouidence, and so shake the faith of the Church thereby. P 2 Tim. 3, 16 17,

Fourthly, we see the Old Testament hath reserued entirely the Genealogies of the Fathers, which are not absolutely necessary to fayth and saluation: yea, the whole Booke of *Leuiticus*, and Doctrine of the Ceremonies, which were but shaddowes of things to come; why then should wee not presume, that the same his prouidence hath watched ouer other Bookes, which more properly belong to our times, and more fitly might informe vs against ignorance, teach vs in our Religion, warne vs in dangers, and comfort vs in afflictions.

Lastly, let vs heare the Testimony of the Scripture it selfe, and heare what it can say, and doth witnesse for it selfe. *Moses* an old and ancient witnesse teacheth, *Deut.* 29, 29. *That secret thinges belong to the Lord our God, but the things*

things reueiled belong vnto vs, and to our Children for euer, that we may doe all the wordes of this Law. But how do they belong vnto vs, that are not reserued for vs? Or how shall our Children be directed by them, that cannot be found in their daies, or in the daies of their Fathers? Or how shall either Father or Sonne do that, which they cannot know? Hereunto [r] *Dauid* accordeth, *Psalme* 119. *I haue knowne long since by thy Testimonies, that thou hast established them for euer.* Lastly, our Sauior likewise giueth his holy consent to this truth; saying, [s] *Truly I say vnto you, til heauen and Earth perish, one iote or one title of the Law shall not escape till all thinges be fulfilled.* So then, wee must hold the durablenesse and continuance of the Scripture in the Church (which is the Piller of truth) that it cannot faile or fall away, [t] as is proued at large in the answere to the Preface of the Rhem. Testament.

[r] Psal. 119, 152

[s] Math. 5, 18. & 24, 35.

[t] Aunswers to Rhe. Testamét

But before we proceede to the Doctrines of this diuision, it shall not be amisse to answer the Obiections that are raised and mooued against this point, touching the perpetuity of the Scripture. First, we find often mention made of the Bookes of the [u] Chronicles of the Kinges of *Iudah* and *Israell*, of the Booke of the Iust, and such like which are lost: If then these be lost, and by no meanes to be found, how shall we truely say, that the whole Scripture doth continue? I answere, these Bookes were neuer Canonicall Scriptures, but ciuill Stories and Chronicles, of the Common-wealth, not of the Church, whereunto the Reader is directed, if he be desirous to read & know the History more at large, whereas the Prophets do only touch, so much, as serued for the edification of the church and the building vppe of it in Fayth toward God. For as all Nations haue the Chronicles of their Fore-fathers and Ancestors Actes, [a] as wee see an example, *Ester* 6. *When the King could not sleepe, hee commaunded to bring the Booke of the Records and the Chronicles, and they were read before the King*: and *Ezra* 4. *Let them search in the Booke of the Chronicles, of thy Fathers*: So had the Iewes their ciuill

Obiection 1.

[u] 1 King. 14, 19, and 15, 7. and 1 King 11 41. Iosh. 10, 13, and 2 Sam. 1, 18.

Answere.

[a] Ester 6, 1. Ezra 4, 15, 19.

Hy-

Hystories, such were those wee now speake off, which were good and profitable books of men, but were neuer committed or commended to the care of the Church, to be preserued and maintained.

Againe, we read in sundry places of the Books of *Nathan* and *Gad*, the wordes of *Samuel*, the workes of *Ahia* and *Shemaia*, of *Isaiah* and other Prophets, which likewise seeme to be lost, as well as the other we named before. I answere, they seeme so, to such as doe not duly consider of them: but indeed are not lost, but contained in the Old Testament in the bookes of *Samuel*, and of the *Kings*, which were not written by any one Prophet, but by diuers Prophetes at diuers times, euen in the seuerall ages wherein they prophesied, albeit their seuerall names be not to euery part expressed: as appeareth 2 *Chron.* 26. 22. where the spirite of God testifieth, that *Isaiah* wrote the Acts of *Vzziah*, first and last, meaning that he wrote them in no other Booke that is lost, but in the second Booke of the Kinges, and in his prophesies; both which remaine as a Treasure to the Church. As then wee confesse these Booke mentioned in this Obiection, to bee of another nature, then those expressed in the former, so they haue beene preserued, and euer shall bee preserued in the Church, and be as it were laide vppe in the Arke thereof. Obiection. 2. Answere.

Thirdly, it may be obiected, that many worthy books of *Salomon* are lost which he wrote. I answere, his workes were of two sortes. First, sundry Bookes of Humanity & of Philosophy, Naturall and Morrall. Secondly, Books of Diuinity, written as hee was mooued and inspired by the Spirit of God. The first sort of humane and earthly thinges, which the Church might best spare, without perill or impeachment of Fayth, haue long since fayled: the rest, which are partes of the Canonicall Scripture, abide. And marke herein a speciall worke of Gods great prouidence, preseruing his owne truth, and reseruing it to all posterity. Few are found in the World, to affect or regard Obiection. 3. Answere

regard the pure word of God, in comparison of the multitude that seeke after humane wisedome, and labour to know the Nature of Birds, of Beasts, of Fishes, of Trees, and of earthly thinges, which delight the outward sences, and ravish the vnderstanding of Naturall men: yet see how those Bookes of *Salomon* that handle meere matters of humane Phylosophy which the wise men of the world hunt after, are vtterly lost; whereas the Deuine Bookes which he wrote by inspiration, lesse regarded, & more contemned, are notwithstanding by the watchfull eye of God remaining, and are reserued for the comfort of the Church for euer.

Obiection 4. Lastly, we read of the Prophesie of *Enoch*, in the Epistle of *Iude*, *Verse* 14. who Prophesied of the second comming of Christ in power & great glory with thousands of his Saints: which Prophesie also seemeth to be among

Answere those Bookes that are lost. I answere, this could be no propheticall Booke of holy Scripture, for *Moses* was the first Pen-man or Scribe that wrote the Scripture, whose fiue Bookes are perfect, and contained sufficient instruction for that Church, whereas that Prophecie did not.

u Iude. ver. 14. Secondly, it cannot appeare that this Prophesie was written. It is said, u he propheſied and foretold the end of the world by the spirit of God, in that most corrupt age that hasted to destruction, to the end that such as were ordained to eternal life might beleeue, and the rest being hardned, might be made without excuse: but it is no where said, it was written. It is sayd to be a Prophesie, but no word or mention is made of the writing of

x 2 Tim. 2, 8 this Prophesie; so that it seemeth the Apostle learned it by Tradition from the Father to the Son, x as the Apostle *Paule* setteth downe the names of the Sorcerers that withstood *Moses* and *Aaron*. Neyther let the Church of *Rome* lay her foundation of vnwritten Traditions vppon this ground-worke: seeing wee deny not all vnwritten Traditions conueyed from hand to hand, but only such as are made rules of Gods Worship, matters of Faith,

and

and parts of Religion necessary to saluation. To conclude therefore, seeing the prouidence of God, the fidelity of the Church, and dilligence of the faithfull is so great, that the whole body of the Canonicall Scripture hath bin kept intire and perfect, without losse or lacke of any part and parcell of it, of any Booke or sentence therein contained: wee must detest the blasphemous shiftinges and shufflinges of the Church of *Rome*, that make the scripture to be [y] a maymed, lame, and vnperfect Doctrine, not containing all things necessarie to Faith and saluation: whereas [z] the Apostle teacheth, that the whole scripture inspired of God, is able to make vs wise vnto saluation, through the faith which is in Christ Iesus, and is profitable to teach, to conuince, to correct, and to instruct in righteousnesse, that the man of God may bee absolute, being made perfect vnto all good Workes.

[y] *Cens. col. dial. 6. Conc. Trid. sess. 4.*

[z] 2. Tim. 2, 15, 16, 17.

Verse 10, 11, 12, 13. *And the children of Israell departed thence, and pitched in Oboth, &c.* Heere we haue painted and portrayed out (as in a Table) certaine stations and iournies of the *Israelites*; wherein we may behold as in a glasse the prouidence of God protecting them, and the obedience of the people following him. We see how they remoue from place to place in the wildernes, they are neuer at one stay, but eyther went forward or backward, as the sea continually ebbeth or floweth. Now, as the land of *Canaan* was a figure of their rest in the kingdome of heauen; so their wandering vp and downe in the Wilderneſse, did figure and represent the condition of their life, to be vaine and transitory in this world. We learne from hence the state of the faithfull what it is, (*a*) we are Pilgrims and passengers in this life. Wee are as Ghesse lodging heere for a night, but by & by we must depart and be dislodged, we haue heere no continuing Citty. This the faithfull haue in all ages confessed, *Iacob* being brought into the presence of *Pharaoh* sayth, [b] *The whole time of my Pilgrimage, is an hundred and thirty years, few*

[a] *Doct.* 15. The faithfull are lorrainers and strangers in this life,

[b] Gen. 47, 9.

few and euill haue the daies of my life beene. This *Abraham* pleadeth, *Chap.* 23. wanting a place of buriall to bury his dead, c *I am a stranger and a Forrainer among you, giue me a possession of buriall with you.* This the d Prophet *Dauid* acknowledgeth, *Heare my Praier, O Lord, and hearken vnto my cry, keepe not silence at my teares, for I am a straunger with thee, and a soiourner as all my Fathers, our daies are like a shaddow vpon the earth, and there is none abiding*. So then we see, what our life and condition is, we are altogither vanity, like grasse that soone withereth; we are as Tenants at the will of their Lorde, as a Tale that is soone told, and an hand-bredth, our age is as nothing, surely euery man in his state is altogether lighter then vanity it selfe.

c Gen. 15, 13 and 23, 4.
d Psal. 39, 12 1 Chro. 29, 15

Reason 1.

The Reasons are euident to euery one that shutteth not his eyes, and stoppeth not his eares. For first, all our dayes are stinted and limited, as they are short and vaine, so they are vncertaine and vnknowne. The strongest Natures and constitutions that seeme to be framed & setled as a sure building to continue for many yeares, yet are soone cut off and are no more. We see this confirmed by daily experience of many examples, as in *Vzzah* e suddenly smitten, f in *Iobs* Children quickly ouerwhelmed, g in *Ananias* and *Sapphira* presently destroied, and in a continuall beholding of the hand of God, striking as pleaseth him. If then vncertainty be an apparent argument of vanity, we may conclude from hence our life to be vaine and transitory, inasmuch as God reuealeth not, when, or where, or how, we shall die, and bee taken out of this life. Wee know not when wee shall be taken out of this life, at Euen, or at Mid-night, at the Cocke-crowing, or in the Dawning. When wee lye downe, we know not whether wee shall rise againe: when we arise, we know not whether we shall go into our beds againe.

e 2, Sam. 6, 7
f Iob. 1, 19.
g Act 5, 5, 10.

Moreouer, wee know not where we shall die: for as the time is vncertaine, so is the place; when we goe out of

of our houſes, wee know not whether we ſhall returne vnto them againe. When we are come into them, wee know not whether we ſhall go out of them aliue or not. Laſtly, the manner and kind of our death is vnknowne, whether we ſhall dye a Naturall, or a violent death; a ſodaine, or a lingering death; whether our life ſhall be lengthned to the laſt point and period of Nature, our heat and moyſture being conſumed as the light [h] of a Candle conſumeth by little and little, and goeth out, or whether it ſhall bee taken away by Fire, by Water, by Sword, by Famine, by Peſtilence, by Beaſtes, and ſuch like caſualties incident to the ſonnes of men: all which proclaime and publiſh the vaine condition of all fleſh.

[h] *Cicer de ſenect.*

Reaſon. 2.

Secondly, God hath prepared for vs a City, whereof he is the builder and maker. This Citty we ſeeke, being Cittizens of the Heauenly Ieruſalem, the Mother of vs all. For we ſhall neuer ſufficiently be brought to acknowledge our fraile and vaine eſtate, vnleſſe we be raiſed and lifted vp to the Meditation of our future condition in the life to come. If then the kingdome of glory be a place of reſt, what is this preſent eſtate but a ſea of ſorrowes? If the [i] Heauen be our natiue Countrey, what is the Earth but an exile and baniſhment? If it bee true happineſſe to inioy the bleſſed preſence of God, then it muſt bee a miſerable thing to want it? If to leaue this Earthly Tabernacle, be a ſetting of vs free and at Liberty, what is this body but a priſon? If immortality be as the putting on of a garment, [k] what is our Mortality, but as it were a nakedneſſe? Laſtly, if to die in the Lord be to go vnto God, what is this life but an abſence from him? This truth the firſt fathers of the Church in former ages haue ſealed by their practiſe and profeſſion, [l] as the Apoſtle witneſſeth, *All theſe died in faith, ſaw the promiſes a farre off, beleeued them ſtedfaſtly, receiued them thankefully, & confeſſed plainely that they were ſtrangers and Pilgrims on the Earth: for they that ſaw ſuch things, declare manifeſtly that they ſeeke a Countrey. And if they had beene mindfull of that Coun-*

[i] Phil. 3, 20

[k] 2 Cor. 5, 6

[l] Heb. 11, 13, 14, 15, 16,

trey

trey from whence they came out, they had leisure to haue returned, but now they desire a better, that is, an heauenly, &c. *Abraham* possessed not one bredth of a foote, sauing the purchase bought to bury his dead. *Iacob* was banished out of it a great part of his life. *Isaac* and the rest of the Patriarkes had but their walke in it, they rested not in it as in their heritage. Seeing then, our life present is vncertaine, and we are called to seeke a Countrey elsewhere; it remaineth to acknowledge the vanity of our condition, the speedinesse of our iourney, the swiftnesse of our race, and the shortnesse of our Pilgrimage, declared in this place by the passage of the people vppe and downe in the wilderneſse.

Vse. 1. The Vses follow. If we haue heere no abiding Citty in the dayes of our vanity, then acknowledge Gods great mercy towards vs being so vaine. We see other Creatures in their estate more permanent then man is, farre exceeding and excelling him in naturall giftes, in seeing, tasting, mouing, hearing, touching, and such like properties: yet no creature so tasteth of his mercie as man doth. This the [m] Prophet leadeth vs vnto *Psal.* 8 *When I behold thine heauens, euen the workes of thy fingers, the Moone and the Starres which thou hast ordained: what is man say I, that thou art mindfull of him, and the sonne of man that thou visitest him: thou hast made him to haue Dominion in the workes of thine hands, thou hast put all things vnder his feete, O Lord, our Lord, how excellent is thy name in all the world.* There was no merit in vs to be a Motiue to his mercy. He findeth vs walking and wallowing in our sinnes: yea, our righteousnesse [n] is as a foule and filthy cloath. This vse [o] *Dauid* vrgeth, *Psal.* 103. *He knoweth whereof we are made, hee remembreth that wee are but dust: the daies of man are as Grasse, as a Flowre of the fielde so flourisheth he, but the louing kindnesse of the Lord endureth for euer, he is full of compassion & mercy, slow to anger, and of great kindnesse.* So that he confirmeth himselfe and others in Gods mercy, by the consideration of our owne vanity.

[m] Psal. 8, 3, 4, 6, 7, 9.

[n] Esai. 64, 6.
[o] Psal. 103, 14 15, 16, 18.

Secondly,

Secondly, seeing our dayes be vaine and short, why do we carke and care so much for the things of this life, what we shall eat, what we shall drinke, and what wee shall put on? Why do we eate the Bread of sorrow, and with too much painefulnesse heape vp wordly thinges? It may be we shall not come to the sight of the fruite of our labours, much lesse to the partaking of it. A trauel-ler, the shorter his iourney is, the lesse his prouision is. We are all trauellers, we are in the way to our Country, and we are not farre from the end of our iourney; what folly then and madnesse is it to cast all our thoughts and Meditations to earthly things, [p] and to care not onely for the Morrow, but for Moneths and yeares. This our Sauiour [q] setteth downe, *Luke* 12. for when the rich man saide to his soule, *Soule, thou hast much goods laid vp for many yeares, liue at ease, eat, and drinke, and take thy pastime*: It was answered him: *O Foole, this night will they fetch away thy soule from thee, then whose shall these things be which thou hast prouided? So is he that gathereth Riches, and is not rich in God.* Heereunto [r] consenteth the Apostle. *Go to now, ye that say, to day or to Morrow wee will go into such a City and continue there a yeare, buy and sell, and get gaine, and yet ye cannot tell what shall bee to Morrow, for what is your life? It is euen a vapour that appeareth for a little time, and afterward vanisheth away; for that ye ought to say, if the Lord will, [s] both we shall liue, and wee shall doe this or that.* *Soloman* hauing had plentifull experience of the shortnesse & vanity of mans life, penned to this purpose the Booke of *Ecclesiastes*, which is (as it were) the Marrow and Pith; yea, the very Quintessence of all his best knowledge, & wherein we may see the refined wisedome of reformed *Soloman*, [t] he proclaimeth, *Vanity of vanites, all is vanity: there is an euill which I saw vnder the Sunne, and it is much among Men, and to whom, God hath giuen Riches, treasures, and honour, and he wanteth nothing for his soule of all that it desireth: but God giueth him not power to eate thereof, a strange man shall eat it vp, and though he leaue no sparke behind him, neither Sonne, nor Bre-*

[p] Mat. 6, 25, 34.

[q] Luke 12, 19 20, 21.

[r] Iames 4, 13, 14, 15.

[s] Thus rather the words are to be read.

[t] Eccles. 1, 2, and 4, 8, & 5, 12, and 6, 1, 2.

ther, yet doth he thinke, for whom do I trauaile, and defraude my Soule of pleasure? This also is Vanity, and this is an euill trauaile.

To conclude this Vse, if we be not Straungers in this life, we shall haue no part in the Kingdome of Heauen: If we will haue God to auow and acknowledge vs for his Children, let vs liue here as Forrainers & wayfaringmen in our iourney, or rather in our race. We haue pitched & patched vp a Tent or Tabernacle for a day or a night, we must not nestle our selues heere, we must not alwayes go groueling to the ground, nor intangle our selues in the affaires of this life to make it our euerlasting habitation, but bee flying vpwardes as Birds sitting vppon a bough. True it is, God is so fauourable to many, that they neuer remooue out of the place where they were borne, but continue at home in their owne houses; they are not driuen hither and thither, they are not tossed from post to piller: yet must not they make their resting-place in this World, and looke for Heauen vppon the earth, but be alwaies ready to follow the calling of GOD, [u] and know that he hath reserued a better resting-place for thē in his Kingdome. Wherefore the Apostle *Peter* exhorteth, *Deerely beloued, I beseech you as strangers and Pilgrims, abstaine from fleshly lustes which fight against the Soule, & haue your conuersation honest among the Gentiles*. This is the beginning of godlinesse and true Religion, to deny this world, and to acknowledge our selues to bee but strangers in the same. And let vs pray with the Prophet Psal. 119. *I am but a stranger vppon earth, hide not thy Commaundements from me.*

[u] 2. Cor. 7, 5.

Vse 3. Lastly, let vs learne to depend and rest onely vppon God, who onely dwelleth in immortality, and not on the Sonnes of men, who are nothing but vanity and cannot helpe. Who would indaunger rest vppon a weake reed, which beside the weakenes is ready to run into our arme? All men are fraile and transitory; if then wee put confidence in an arme of flesh, wee shall bee deceiued.

The

This the Prophets of God x euery where record, *Esa. 2. Cease you from the Man whose breath is in his Nosthrils, for where in is he to be esteemed?* Teaching vs to cast off all vain confidence in man, if God stop his breath but a little, he is dead and gone. And Chapter 30. *The Ægiptians are vanity, and they shall helpe in vaine: they are men, and not GOD, their Horses flesh, and not spirit: and when the Lord shall stretch out his hand, the helper shall fall, and he that is helpen shall fall, and they shall altogether faile.* To this purpose y *Dauid* exhorteth, *Psalme 62. 9. The Children of Men are vanity, to lay them vpon a ballance, they are altogether lighter then vanity: trust not in oppression nor in robbery: bee not vaine: if riches increase, set not your heart thereon.* Let vs set our heartes on our GOD, and the GOD of our Fathers: abuse not the fauour and countenance of great men to doe wrong, for hee taketh away the greatest: Rather let vs pray to him z *to giue vs wise hearts to number our dayes, and to thinke often of our vanity, thereby to keepe vs from offending against God, that our life passeth as a sleepe in the night, that it groweth vp as grasse, which in the morning flourisheth, but in the euening is cut downe and withereth.*

x Esa 2, 22, & 30, 7, & 31, 3.

y Psa. 62, 9, 10

z Psal 90, 5, 6, 12.

Verse. 14. *It shall be spoken in the Booke of the battayles of the Lord.* He declareth, that the place mentioned in the former verse, should be so ennobled and renowned, that the memory of it should neuer dye or decay. As if *Moses* should say; when the battels of the Lord shall be spoken off, the Riuer *Arnon* shall be remembred, and the battels that *Vaheb* the King of *Moab* lost. Now they are called the battels of the Lord, that were fought by men. For how soeuer men runne together like wilde Beares, or wilde Boares, and leuy forces of men, yet their Armyes are conducted and ruled by God. From hence we learne, (*a*) that all warres are disposed and ordered of God. Of all thinges done heere beneath, nothing seemeth more casuall or confused, and nothing more out of the right course and order then the time of war, when men seeme to runne together at all aduentures: yet God hath his

Doct. 16. a All warr are ordered by God.

hand in it, he guideth and gouernerh the ſame as ſeemeth good in his own wiſedome. This the Wiſe-man handleth, *Prouerb.* 21. 31. *The Horſe is prepared againſt the day of battell, but victory is of the Lord*. This the Prophet confeſſeth, *Pſalme* 144, 1. *Bleſſed be the Lord my ſtrength, vvhich teacheth mine hands to fight, and my fingers to battell.* No war falleth out in any place, or vpon any people, but it is ſent of God. When *Abraham* recouered *Lot* his Brothers Sonne, from the Enemies, of whom hee was taken Priſoner, [b] it was God that gaue him good ſucceſſe and proſpered the worke of his hand. When the Iſraelites reuenged the villany of the *Beniamites*, in abuſing a Woman vnto death, [c] it is ſaid the Lord ſmote *Beniamin*, and the Children of Iſraell deſtroyed them. So when *Gideon* was armed with courage and comfort to encounter with the *Midionites*, and to performe the woorke of the Lord againſt them, [d] when hee was to ioyne battell hee cryed out, *The Sword of the Lord, and of Gideon.* Wherefore, howſoeuer men do manage the battell, yet it is ordered at the will of God.

[b] Gen. 14, 20.

[c] Iudg. 20, 35.

[d] Iudg 7, 20.

Reaſon. 1. The reaſons are plaine. Firſt, who is the chiefe Captaine of euery Hoaſt and Army? Is not the Lord? And is not euery battel fought at the diſcretion and diſpoſing of the Generall? If then GOD bee the Generall of the field, and Captaine of the Hoaſt, and Preſident of the Warre, let vs acknowledge that all warres are ordered at his pleaſure. This is the Title giuen vnto God, *Ioſhua* 5. *When Ioſhua lifting vp his eyes, ſaw a Man come againſt him, hauing a ſword drawne in his hand*, he ſaid: [e] *Art thou on our ſide, Or on our aduerſaries?* And he anſwered, *Nay, but as a Captaine of the Hoaſt of the Lord, am I now come: then Ioſhua fel on his face to the Earth and worſhipped him*. This chiefe Captaine and Leader of the people was the Lord, as appeareth by a like place, *Exodus* 3, 5. Where the Aungell appearing vnto *Moſes* in a flame of fire, is called the Lord.

[e] Ioſh. 5, 13, 14, 15.

Reaſon. 2. Secondly all thinges whatſoeuer are ordered by the ap-

appointment and prouidence of God that are in heauen and earth, his gouernment ouer all Creatures, and of all actions, is vniuerſall, nothing can exempt it ſelfe out of the circuit of his dominion, as the Prophet teacheth, *Pſal.* 113, 6. *He abaſeth himſelfe to behold things in the heauen & in the earth.* And the Apoſtle ſaith, [i] *That of him, and through him, and for him, are all thinges.* So that, whether we conſider, that God is the Soueraigne Captaine and Commander of the field, or that his prouidence is ouer all things; wee conclude the Doctrine before deliuered, that what warre ſoeuer is waged among men, is ordered & atchieued by the hand of God. [i] Rom. 11,36.

Vſe. 1. The Vſes come now to be conſidered. Firſt, this teacheth vs, that the victory is not mans, but the Lordes. For if the battell bee the Lordes, then the victory alſo is the Lordes, that the glory likewiſe may be his. It is not the Sword, nor Speare, nor Horſe, nor Man, nor Munition, nor Money, that can ſaue or ſuccour: theſe are vain things to truſt in or reſt vpon: ſo that [k] *where ſome truſt in Charets, and ſome in Horſes, we muſt remember the Name of the Lord our God.* Therefore the Prophet ſheweth, [l] *That a King is not ſaued by the multitude of an Hoaſt, neither is the mighty man deliuered by great ſtrength: an Horſe is a vaine helpe, and ſhall not deliuer any by his great ſtrength.* And this *Dauid* confeſſeth, when wee was to encounter with the vncircumciſed *Philiſtim*, that reuiled and railed vpon the hoaſt of the liuing God, [m] *This day ſhall the Lord cloſe thee in mine hands, and I ſhall ſmite thee, that all the world may know that Iſraell hath a GOD, and that all this aſſembly may know that the Lord ſaueth not with Sword nor with Speare, (for the battell is the Lords) and he will giue you into our hands. It is not hard with him, to ſaue with many or with few:* hee maketh the weake ſtrong, hee cauſeth one to chaſe a thouſand, and two to put ten thouſand to flight, when the mighty God ſelleth them and ſhutteth them vp. An example we haue 2 *Chro.* 24, 24. When *Ioaſh* King of *Iudah* ſinned againſt God, ſhedding Innocent bloud, and forgetting the kindneſſe

[k] Pſal. 20,7.

[l] Pſa. 33,17,18

[m] 1 Sam. 17, 46,47,&14,6

shewed to him, the *Aramites* came vp against him, *Ierusalem* was besiedged, the Princes were destroyed, theyr goods were spoiled; and though the army of *Aram* came with a small company of men, yet the Lord deliuered a very great Army into their hand, because they had forsaken the Lord God of their Fathers. Giue God the glory of his owne woorkes, and let vs not sacrifice to our owne Nets. This is the cause why God oftentimes doth not blesse vs and prosper our warres, we glory greatly in our multitudes of men, whereby God is robbed of his glory, and constrained to shew vs our owne folly, and to chasten vs for our presumption.

Vse. 2. Secondly, seeing the battell is the Lordes, it behoueth vs to consult with him before we enter into it, to pray vnto him for a [n] blessing, and to depend vpon him touching the successe. If nothing ought to be enterprised rashly, or taken in hand vnaduisedly; then should warres be seriously thought vpon, and warily begun, and wisely vndertaken. The Wise-man teacheth, [o] *That by counsell the thoughts of the heart must be established, and by coũsell warres are to be enterprised.* Thus when God promised victory to *Ahab* by one of his prophets, ouer a great multitude of the *Syrians*, that hee might learne to know him to bee the Lord, *Ahab* asked of the Lord [p] who should order the battell? So we must doe nothing, before wee aske counsell of God to know his will and pleasure, as *Iehoshaphat* taught *Ahab*, craving his help against *Ramoth Gilead*, *Aske counsell I pray thee of the Lord to day, whether hee will make our way prosperous.* When the Children of *Dan* sent expert men to viewe the Land and search it out, [q] they asked counsell of God, to guide their feete in the way of peace. It is dangerous to be cold and careless in consulting with him, and comming to his ordinance for it. Good King *Ioshua* the Piller of the Land, and nursing Father of the Church was killed by *Pharaoh Necho*, [r] because he consulted not with the mouth of the Lord, but went out totry his own strength. Let vs not in the day of bat-

[n] Num. 27, 21

[o] Pro 20, 18, and 24, 6.

[p] 1 King. 20, 14, and 22, 5.

[q] Iudg. 18, 5, 6

[r] 2 Chro. 35. 22

battell, thinke the season lost, or the time ill spent that is imployed this way: now is the acceptable time, and it is no wisedome to delay or deferre it. This was the wickednesse of *Sauls* heart, when the noyse of the *Philistims* army came to his eare, and the Priest had brought the Arke to aske aduise of God, he sayde: [s] *Withdrawe thine hand:* that is, the time serueth not to stand and stay counselling & consulting with God, haue away these things, and let vs draw neere to the Enemy; an euident Testimony that God had forsaken him, and taken his Spirit, from him, that he might runne from one euill into another, and so worke out his own confusion. Contrariwise we see, that while *Ioshua* encountred with *Amalek*, a malicious and bloudy Enemy, *Moses* continued in Prayer, and he preuailed more to the discomfiture and destruction of the *Amalekites*, by the force of Praier, then *Ioshua* by the dint of the sword.

[s] 1 Sam. 14, 18, 19.

Lastly, seeing the day of battell is ordered and directed by the prouidence of God, let vs not feare the Enemies of the Church, but be strong and valiant, and commit the cause vnto God. Thus did *Ioab* when hee entred the battell for the defence of Gods people & true Religion, [t] *Be strong and let vs be valiant for our people, and for the Cities of our God, and let the Lord doe that which is good in his eyes.* Thus *Dauid* comforteth himselfe when he fled from his Sonne *Absalom*, and was driuen out of his Kingdome by treason and treachery, [u] *I will not be afraid of ten thousand of the people that should beset me round about: O Lord arise, helpe me my God, for thou hast smitten all mine Enemies vppon the Cheeke-bone, thou hast broken the teeth of the wicked: saluation belongeth vnto the Lord, and thy blessing is vpon thy people.* Bee not therefore dismayed and discouraged, when the enemies breath out their threatnings against the church, band themselues together against Christ and his Religion, and make their vnholy leagues for the vtter extirpation thereof: the Lord that sitteth in Heauen, knoweth how to vexe them in his sure displeasure, and to breake them

Vse. 3.

[t] 2 Sam. 10, 12

[u] Psa. 3, 6, 7, 8.

them in pieces like a Potters veſſell, and therefore bleſſed are all they that truſt in him.

Verſe 16. *Aſſemble the people, and I will giue them Water.* So ſoone as they were remoued from the Riuer *Arnon*, they came into a dry place where they wanted Water, but haue it immediately ſupplyed of God. Somewhat we ſee they had profited by the former iudgements which brake in as a fire among them & conſumed many. For heere being in need and neceſſity, they doe not murmure againſt God, as they had done before, nor rage againſt *Moſes* as in former times; but they wait the Lords leiſure, vntill he releeue them, and render thanks vnto him for his mercy receiued. This benefit then, is heere amplified by the cauſe, *I will giue them Water.* From hence this Doctrine ariſeth, that the o Lord ſupplyeth the wants of his, and helpeth them alwayes in time of neede. When we are hungry, he feedeth vs; when we are thirſty, he giueth vs drinke; when we are naked, he cloatheth vs; when we are deſtitute, he ſuccoureth vs; when we are in want, he ſupplyeth vs; when wee are in any neceſſity, he helpeth vs; yea, he worketh Myracles and changeth the courſe of Nature, rather then forſaketh vs. He ſent *Manna* to *Iſrael* whē they wanted bread: he ſtrake the ſtony Rock when they wanted drinke: he ſent his Angell to *Eliah* with food to ſtrengthen him. He neuer forgetteth thoſe that are his, he maketh the rayne to fall, and the ſunne to ſhine vpon the very wicked and vngodly. This p the Prophet *Dauid* handleth. *Pſal.* 147. *The eies of all wait vpon thee, and thou giueſt them their meat in due ſeaſon: thou openeſt thine hand, and filleſt all things liuing of thy good pleaſure. He giueth to Beaſtes their foode, and to the young Rauens that crie.*

Doct. 17
o The Lord ſupplyeth the wants of his Seruants.

p Pſal 147,9, & 145, 15, 16

q Iob 39, 1, 2, 3.

This the Lord himſelfe q teacheth out of the Whirlewind, *Iob* 39. *Who prepareth for the Rauen his meat, when his Birds crie vnto God, wandering for lacke of meate? Wilt thou hunt the prey for the Lion, & fill the appetite of the Lions whelps?* We know the Lyons and other ſauage beaſts are vnſatiable,

able, they are not filled with a Morcell of meate, they couch not downe in their Dens when they haue taken a little, they require much sustenance, according to their deuouring nature. Now, who is it that findeth them this food and prouision, but he that is the Creator of all things, who saueth man and Beast, for the Lyons roare after their prey, and seeke their meat at God. Then let vs come to the comparison which the Prophet maketh, *Psal.* 34. *If hee feede the Lions* [r] *who suffer hunger, and seeke their prey with violence: how shall he forget or forsake vs whom he avoweth for his children, & hath created after his own Image. The Lions* [s] *do lacke and suffer hunger, but they which seeke the Lord, shall want nothing that is good.* All these things teach vs, that God reserueth to himselfe the office and charge of maintaining vs, and giuing vnto vs whatsoeuer is necessary and meet for vs.

[r] Psal 104, 21

[s] Psa 34, 9, 10

The Reasons may easily and euidently appeare vnto vs. First, his prouidence watcheth ouer those that are his for their comfort and benefit, as the Prophet teacheth, *Behold,* [t] *the eie of the Lord is vpon them that feare him, & vpon them that trust in his mercie: to deliuer their soules from death, and to preserue them in Famine.* This made him say in his old age, [u] *Hee saw neuer the righteous forsaken, and their seed begging bread.* This prouident eye can neuer bee deceiued or disappointed, neyther can it deceiue or disappoint such as rest vppon it for their comfort and preseruation.

Reason 1.

[t] Psal. 33, 18, 19.

[u] Psal. 37, 25.

Againe, he is the Creator of all, a mercifull Father, a carefull Shepheard, a gracious Redeemer, a louing husband to his people. Will the maker forsake the worke of his owne hands? Can the Shepheard forget his flocke and the sheepe of his pasture? Can the Father forget his childe, or the Mother not haue compassion on the sonne of her wombe? Can the Redeemer cast off his inheritance that he hath bought and dearely purchased? Can the Husband deny protection and prouision to his wife that lyeth in his bosome? Thus the Prophet reasoneth,

Reason. 2.

x Psal. 23, 1 neth, x and from the Titles of God, assureth his faith, that it shoulde neuer faile. *The Lorde is my Shepheard, I shall not want: he maketh me to rest in greene Pastures, & leadeth me by the still waters, &c.* If then we consider, either the prouidence, or the Titles of God, we are taught the Lords carefulnesse to supply the wants and distresses of his poore seruants that trust vpon him.

Vse. 1. The Vses of this Doctrine are lastly to bee stood vpon. First, we are hence to gather, that wee ought in all estates to feare God, and not to feare want of wordly wealth, or transitory things: let vs haue our conuersation without Couetousnesse, which is vnsatiable and inlarged as the graue: let vs take heede of diffidence and distrustfulnesse touching the thinges of this life: let vs as well in aduersity as in prosperity, be ready to rest on Gods prouidence, whatsoeuer fall out vnto vs. True it is, we ought to labour in our callings, and to take paines to get meat and drinke, but we must beware of carking and cares, and vsing vnlawful meanes to sustaine our selues. If we see not such successe on our labours as we looke for, let vs bee content: if we see his blessing, let vs remember to render him thankes. This duty the Prophet declareth, *Psal.* 34. for hauing declared that albeit the Lyons lacke, yet God will nourish
y psal. 34, 9, and 37, 5. those that be his, he concludeth heereupon, y *O feare the Lord ye his Saints, for nothing wanteth to them that feare him. Commit thy way to the Lord, and trust in him, and he shal bring it to passe.* Let vs pray to him in our necessities, and call vpon him for our daily bread: let vs especially be mindfull of Heauenly things, and lift vp the eyes of our minds to that kingdome that is reserued for vs. As for this
z 1 Cor. 7, 31 world, we must vse it and all the thinges therein, z as if wee vsed them not, and as though they were not our owne, but anothers; according to the example & practise of the godly Patriarkes. Let vs vse our houses and dwelling places, as Straungers do an Inne wherein they lodge and seeke harbour for a night, and then are gone.

Let

Let vs vse our goods and riches as Pilgrims doe other mens goods for a small season, but we must take heede we set not our hearts vpon them. Let vs reiect and cast off all things that may clogge and hinder vs in the way to the kingdome of heauen, like good Trauellers that will burden themselues with nothing that may hinder them in their iourney. And let vs all learne true contentation of heart in euery estate of life, whether in health or in sickenesse, whether in want or in abundance, whether in trouble or in peace; considering, that as we brought nothing into this world, so wee can carrie nothing out of the same.

Againe, seeing God supplyeth the wants of the body, let vs seeke also at his hands the nourishment of our soules, and depend vpon him for our spirituall food. We see how men being in any aduersity are vexed and grieued, and how neere it goeth vnto the quicke. If they want bodily food and sustenance, they compasse sea and land, they spare no labour, they refuse no charges to haue it supplyed. How much more should wee double our care for the soule, (*a*) which is of a more Diuine nature, and commeth nearer to the Image of God? The soule of man is the more precious and Noble part of a man, the soule of a man is truely himselfe, the body is but his instrument: and therefore, being of a more excellent substance, it is more to bee regarded and cared for, then the body. If therefore a man would leaue countrey and kindred to prouide for his body, he should bee willing to go out of house and home; yea, euen to forsake himselfe to saue his soule. If a man be ready to trauaile a thousand Miles by Sea and Land for the increase of his wealth, or the bettering of his knowledge, or the delight of his body: wee should [b] not thinke much to go ten thousand Miles, and to take any paines for the good of our soule, and to get food for the same. But the practise of the world goeth cleane contrary; the soule is least regarded, the health, the wealth, the welfare, the

Vse. 2.

[a] Mat. 1, 26

[b] Mat, 6, 33

the peace, the sustentation and preseruation thereof is nothing esteemed. They that are of the earth, do sauour onely of the earth: and will neuer leaue caring for it, til their mouths be full of it. As we do tread vpon the earth, so let vs tread vnder our feet all earthly things: and as we are borne to looke vpward toward Heauen, let vs haue our conuersation in heauen, and set our affections vpon heauenly things, and as we aske of God our daily bread, so let vs depend vppon him for the daily foode of our Soules.

Vse 3. Lastly, seeing God feedeth our bodies, let vs returne to him praise and glory due vnto his Name. We see men looke for this duty at our hands, as an acknowledgment of theyr fauours, who are but the Instruments of GOD for the good of his people. How much more then ought we to be carefull to remember the Lord, and to lift vppe our harts to the heauens. We must not be alwaies groueling vpon the Earth, like the Swine that eate the Mast, but looke not to the Tree. Wherefore, the Prophet
e Psa. 86, 12, 13 teacheth vs this e duty, *I will praise thee O Lord my God, with all my heart: yea, I will glorifie thy holy Name for euer: for great is thy mercy toward me, and thou hast deliuered my Soule from the lowest Graue.* If wee bee not carefull when God hath opened his hand toward vs, to open our mouthes, yea our mindes toward him; wee depriue our selues of many other blessings that God would plentifully bestow vpon vs. A skilfull Husband-man will not alwaies Till a barren soyle, nor cast his Corne in the High-way, where it shall neither bee encreased nor receiued; so if there bee found in any of vs a dry and vnthankefull heart, we stop the streame of Gods blessings, and hinder many good things from vs. So then, it is not enough to desire a supply of our necessities, and to haue a sense and feeling of our owne wants, we must not be idle Beggers, alwayes crauing and catching what we can out of the Coffers of Gods Treasury, & neuer acknowledge what we receiue, and from whence we receiue it. It is a notable

ble note and token of the Childe of God, to bee often in prayſes and Thankſgiuings. If we haue receiued but a little meaſure of knowledge or Faith, learne vnfainedly to be thankefull for that, to the end thou mayeſt procure a farther bleſsing from God, and that thou mayeſt grow from Faith to Faith, and from ſtrength to ſtrength. Many Hypocrites and Diſſemblers, nay many *Atheiſtes* and *Libertines* in trouble and affliction are ready to aske, ſeeke, and knocke at the gate of Gods mercy, as we ſee in the Iſraelites, and in ſundry others; but theſe Prayers proceede from feare, not from faith: from a feeling of ſorrow, not from a feeling of ſinne: from a ſight of their owne neceſsity, not from a ſight of their owne miſery through want of reconciliation vnto God. But we muſt teſtifie our loue to God, and our zeale of his glory, by our acknowledging of his gratious bleſsings, and rendring vnto him the praiſe of his workes of mercy.

Verſe. 17. *Then Iſraell ſang this ſong, &c.* The goodneſſe of God was great toward the Iſraelites in thoſe dry and deſolate places to ſend them water, and reueile vnto them where they ſhould digge a Well. Wherefore ſo ſoone as they haue experience of his kindnes, they make a Song of Thankſgiuing, and ſing a ſong of praiſe to remaine vnto all poſterity, to teſtifie the acknowledgement of Gods mercy toward them. The Doctrine from this place is this, that it is required [f] as a ſpeciall duty to God to offer the Sacrifice of praiſe, and to pay vnto him the calues of our lips, when we haue taſted of his bounty & louing kindnes. We muſt giue thanks for mercies receiued at his hands. Whē the people of God receiued any victory ouer theyr enemies, [g] they returned the glory to him for their deliuerance. The Prophet *Dauid*, as hee aboundantly taſted of the fauour of God, ſo plentifully poureth out praiſe and thankſgiuing, as the 18. Pſal. It is a Pſalme of praiſe, which he ſang *in the day that the* [h] *Lord deliuered him from the hand of all his Enemies, and from the hand of Saule.* Likewiſe Pſalme 116. *What ſhall I render*

[f] *Doct.* 17. Thankſgiuing to God, is a neceſſary duty.

[g] Gen. 14, 20. Exod. 15, 1, & 18, 10.

[h] Pſal. 18, 1. & 116, 12, 13.

vnto

vnto the Lord for all his benefits toward mee? I will take the Cup of ſaluation, and call vpon the Name of the Lord. This duty we ſee practiſed by *Melchizedec* on the behalfe of *Abraham*, *Bleſſed be the moſt high, which hath deliuered thine Enemies into thine hands.* This we ſee performed by *Moſes* and *Aaron*, when they ſaw the mighty power of God ouerturning the *Ægiptians*; *I will ſing vnto the Lord, for hee hath tryumphed glorioufly: the Horſe and him that rode vppon him, hath hee ouerthrowne in the Sea: they ſanke to the bottome as a Stone.* This duty is not omitted nor deferred by *Deborah* and *Barak* in the day of their deliuerance, [i] *Prayſe yee the Lord for the auenging of Iſrael, and for the people that offered themſelues willingly.* This is it alſo that the Apoſtle teacheth, Phil. 4. 6. *In all thinges let your requeſtes be ſhewed vnto God in Prayer, in Supplication, and in giuing of thankes.* Yea *Iob* fearing God and eſchewing euill, performed this dutie to God, after the loſſe of outward wealth, when he had beene bereft of his Children, robbed of his goods, ſpoiled of his Seruants, reproached of his Wife, and tempted of the Deuill; he ſaid, [k] *Naked came I out of my Mothers wombe, and naked ſhall I returne againe: the Lord hath giuen, and the Lord hath taken away, bleſſed bee the Name of the Lord for euer.* Teaching vs hereby to glorifie GOD, not onely for Meate, Drinke, Apparell, Peace, Liberty, Health, [l] Children, Succeſſe in domeſticall affayres, & ſuch like; but euen for the loſſes and croſſes that he ſendeth vpon vs, which he ſanctifieth to the ſaluation of his Seruants. Let vs therefore acknowledge, that it is a duty belonging vnto vs, to offer the Sacrifice of prayſe alway vnto God, that is, the fruite of the lippes which confeſſe his Name.

i Iudg. 5, 1, 3.

k Iob 1, 21.

l Gen. 24, 12, and 29, 35. 1 Sam. 1, 1.

Reaſon 1. The Reaſons remaine to be conſidered. Firſt, we muſt giue him the praiſe of his workes, becauſe it is the will & pleaſure of God (who is ſo good vnto vs) to require it of vs, [m] who can giue him nothing elſe. For what are wee able to requite and returne to the Lord for his great mercies? Can we deſerue them at his hands, or glory of any

m Pſal. 118, 1.

any our owne merits? Without him we can do nothing. If then we can render nothing but this, let vs not denie him this duty of praise. It is the will of God wee should not kill or steale, nor commit Idolatry, or Adultery, & such like. Few but make Conscience of these sinnes, because wee see the will of God restraining vs, and condemning them. So it is the will of God we should beware of vnthankefulnesse, & open our mouths in setting forth his praises, for his goodnesse vnto men. This Reason the o Apostle vseth, *Pray continually, in all thinges giue thankes, for this is the will of God in Christ Iesus toward you.* o 1 Thes. 5, 17, 18 Psal. 81, 4.

Reason 2.

Secondly, of all Sacrifices, this is the chiefe and principall, and groweth in the Garden of God, as one of the Cædars in *Lebanon*, eminent aboue the rest of the Trees of the Forrest. It excelleth and surmounteth al the rest, in respect of the enduring and continuance of it, in respect of the vse and end of it, and in respect of our vnwillingnesse and vntowardnesse to performe it. First, touching the lasting of it, it was in Paradice before the fall, it was before the flood, it was before the Law, vnder the Law, vnder the Gospell, and shall holde to the end of the world. It is performed of men and Angelles, in Heauen and Earth, it shall neuer end, no not when other exercises of our Religion shall cease. The Scripture shall haue an end, preaching shall cease, Prayer shall faile, the Sacraments shall fade, wee shall haue no need of these things, but the sweet singing of Gods eternall praises, shall neuer cease. The p *blessed Saints, and all the hoast of heauen shall giue praise and power, honour, and glory, to him that sitteth vpon the Throne, and vnto the Lambe for euermore.* p Reuel. 5, 13 and 11, 17.

Againe, it is the end both of the workes of God, and of the other exercises of religion. It is the end of our election: for he *hath predestinated vs to the praise and glorie of his grace, wherewith hee hath made vs freely accepted in his beloued*, Ephe. 1, 5, 6. It is the end of our Creation: for he *Hath made al things to his owne glorie, euen the wicked for the*

day

day of wrath, Pro. 16, 4. It is the end of our redemption, for *the holy man bleſseth the Lord God of* Iſraell *for viſiting & redeeming his people, who would ſend vs deliuerance from our Enemies, and from the hands of all that hate vs, that wee ſhould ſerue him without feare all the daies of our life in holineſſe and righteouſneſſe before him*, Luke 1, 68, 74. 75. and the Apoſtle teacheth this, *Ephe.* 1, 3, 7. *Bleſsed be God, euen the father of our Lord Ieſus Chriſt, by whom we haue redemption through his blond, euen the forgiueneſſe of our ſinnes, according to his rich grace.* It is the end of our iuſtification, for we are iuſtified freely by grace, that no man ſhould boaſt in himſelfe, q *But that hee which reioyceth, ſhould reioyce in the Lord.* It is the end of our ſanctification, of our ſaluation, and of our glorification, to returne all glory and praiſe vnto God, that ſanctifieth and ſaueth vs, and will glorifie vs in ſoule and body. And as it is the end of theſe workes of God, ſo likewiſe all the exerciſes of our Religion are directed and referred vnto it, as to the principall marke they ayme at. A chiefe part of Gods ſeruice is Prayer. But why do we pray vnto him, but that obtaining our requeſts, and hauing experience of his mercies, we may giue him the praiſe? According to the ſaying of the Prophet, r *I will heare thee, and thou ſhalt glorifie me.* Wherefore do we heare his word, but that receiuing increaſe of knowledge, and the gift of faith, wee may giue thankes to God? Wherefore are wee partakers of the Sacraments, but that finding and feeling comfort by them, we might returne the greater glorie to God, the Author of them.

q 1. Cor. 1, 31

r Pſal. 50, 15.

Laſtly, the vnwillingneſſe of our corrupt nature to do this duty, manifeſtly proueth the worthineſſe & excellencie of this exerciſe. We are willing enough to pray for the gift, but we are not ſo ready to praiſe the giuer: We are forward and feruent in asking, but cold & dull in thankeſgiuing. In time of ſickneſſe and dangers, we are large in promiſes and proteſtations, but being deliuered, we are backward in performing. We are full of

deſiring

desiring the things we want, but we are empty of praises when God hath heard vs, and so loose the fruite of that good which he hath sent vs. Seeing therefore the offering to God the sacrifice of praise, is a principall part of his seruice, and standing directly with his will, it standeth vs in hand to confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men, *Psal.* 107, 8.

Vse. 1. Now let vs come to the Vses, being necessary conclusions deducted out of this Doctrine. First, seeing it is our duty to praise God for blessings receiued, we must take heed we forget not his mercies and goodnesse toward vs. We are ready to remember our owne wantes, and our mouth with our desire is inlarged to pray for health in sickenesse, for deliuerance in danger, and for comfort in heauinesse, but when light is risen in darkenesse, and ioy to the vpright in heart, we forget the hand that lifted vs vp, and that our helpe is in the name of the Lord which hath made heauen and earth. This vse the [f] Prophet *Dauid* maketh, *Psal.* 103. *My soule praise thou the Lord, and all that is within me praise his holy name: my soule, praise thou the Lord, and forget not all his benefits.* This also *Moses* vrgeth to the people, when they were compassed about on euery side with the mercies of God, [r] *When they should possesse Cities that they builded not, houses ful of all manner goods which they filled not, Welles which they digged not, Vineyards and Oliue Trees which they planted not, when they haue eaten and are ful: then he willeth thē to beware, least they forget the Lord their God that brought them out of the land of Egipt from the house of bondage.* Why is it, that he willeth them especially to take heed to themselues when their bellies are filled, when their Cattle is increased, when their substance is multiplyed, and when their possessions are inlarged? Surely, because if euer we forget God, it is when we are full. If euer we despise his Lawes and Commandements, it is in the time of plenty and abundance, euen then when wee are most of all bounde to

[f] Psal. 103, 1, 2

[r] Deut 6, 10. 11, 12, and 8, 10, 11.

ſerue him? When he hath bin on our ſide, and made an hedge round about vs, then we ſtand in a ſlippery place, ready to haue our hearts puffed vp, and our minds hardened in pride, and to forget God and his goodneſſe, [u] as *Pharaohs* chiefe Butler did forget *Ioſeph*. The more loue is beſtowed vpon vs, the leſſe duty is performed to him, whereby Satan goeth about to take away all the graces of God from vs.

[u] Gen 40, 23

Hezekiah was deliuered from a deadly ſickneſſe, [x] and went vp to the houſe of the Lord to magnifie his mercy for his recouery: yet ſee how ſoone he was ouer-taken with vnthankefulneſſe, and loſt the comfort of his deliuerance, [y] and receiued heauy tidings, that his poſterity ſhould be carried away Captiues into *Babell*. He thought that in his proſperity he ſhould neuer be mooued. This is taught vs alſo in the curing of the [z] tenne Leapers mentioned by the Euangeliſt *Luke, Chap.* 17. of the which, onely one returned backe, and with a lowde voyce praiſed God, and gaue him thankes: and Ieſus anſwered; ſaying, *Are there not ten cleanſed, but where are the nine? There are none found that returned to giue God praiſe, ſaue this ſtranger, that was a Samaritan.*

[x] 2. King. 20, 8 13.

[y] 2. Chro. 32, 24, 25.

[z] Luke 17, 15 16, 17, 18

Vſe. 2. Secondly, ſeeing we muſt giue God thanks for benefits receiued, of what ſort ſoeuer they bee: then eſpecially we muſt praiſe him for ſpirituall bleſsings that are of an higher Nature, and belong to a better life. This the Prophet thought vpon, *Pſal.* 103. prouoking himſelfe to praiſe the Lord, and preparing his heart with his tongue, to extoll his mercies, he beginneth with this, *a* *Which forgiueth all thine iniquities, and healeth all thine infirmities.* For well did he know, that if a man inioyed the world at will, and yet wanted the perſwaſion of the pardon of his ſins and reconciliation toward God, it were nothing: [b] *For what ſhall it profit a man if he winne the whole world, and looſe his owne ſoule? Or what ſhall a man giue for the recompence of his ſoule?* When Iſraell was oppreſſed in Egypt, it was ioyfull tidings to heare of a deliuerer, and they

[a] Pſa, 103, 1, 3

[b] Mat, 16, 26,

they rendred praise to God for their deliuerance. When they had bin carried to *Babilon*, and accomplished the yeares of their bondage [d] propheſied by *Ieremy*, and the Lord brought againe the captiuity of *Sion*, they seemed at the first like them that dreame, [e] *Then was their mouth filled with laughter, and their tongue with ioy, then the Heathen confeſsed, The Lord hath done great things for them*: Then the Church sang, *The Lord hath done great things for vs whereof we reioyce.* Suppose the case stood with any of vs bodily, as it standeth with all of vs spiritually, without any supposition at all, that we were taken by enemies, bound in Chaines, cast into prison, sticking fast in the Mire, pinched with famine, & wasted with despaire of euer comming out of such a Dungeon: and that lying thus without helpe or hope, a King should come vnto vs, smite off our Fetters, free vs out of prison, pay our ransome, & promote vs to honour in his kingdome, would wee not render vnto him all possible thankes, and depend vpon him all the dayes of our life? But we are deliuered from greater Enemies, and from greater dangers; from sinne, hell, death, darkenesse, the Deuill, and damnation. For as the Deuill doth exceed all bodily Enemies, and Hell fire infinitly surpasseth the paines of this life, which endure but for a season: so we must consider, that our deliuerance being greater, our thankesgiuing must not be the lesse, but our praise must be answerable to his power, who hath cut the cords of our enemies, and restored vs into the glorious liberty of the sons of god. Let vs acknowledge our selues tyed to this duty, to offer to him the offering & sacrifice of praise, for the spirituall blessings of our redemption and saluation, for his word and Gospell, he hath not dealt so with euery Nation & people. This is the onely recompence that wee can make him, to giue him all the glory. How shall we requite his mercies, [f] who finding vs neyther washed in water, nor swadled in Clouts, nor pittyed of any, but cast out in the open field to the contempt of our person, and polluted

[d] Ier. 25, 12

[e] Pſ. 126, 1, 2

[f] Ezek. 16, 4, 5, 6.

in the open field to the contempt of our person, and po-
— luted in our owne bloud, couered our filthinesse, anoin-
ted vs with Oyle, cloathed vs with broidred worke, gir-
ded vs with fine Linnen, decked vs with Ornaments, &
— entred into a couenant with vs to become his? Shall we
come before him with burnt offerings, and Calues of a
yeare old? VVill the Lord be pleased and prayed with
thousands of Rammes, and with ten thousands Riuers of
g Psa. 50, 10, 14 Oyle? All these be as nothing, *For all the beastes are his,* g *and the Beastes on a thousand Mountaines: yea, all the World is his, and whatsoeuer therein is.* The seruice & Sacrifice wher-
in hee delighteth is an humble, contrite, and thankefull
heart, which is more acceptable to him then all sacrifices
that haue Hornes & Hooues. *Offer therefore vnto him praise, and pay thy vowes vnto the most high, which thy lips haue promised in the presence of all his people.*

Vse. 3. Thirdly, seeing we must praise him for mercies receiued, let vs acknowledge this truth, that his name is most glorious, and confesse the greatnesse of his Name, to be worthy of al glory. Let vs not set vp our own Names, nor sacrifice to our owne Nets, nor say wee haue escaped by our owne power, but through the fauour and kindnesse of God, as the Prophet teacheth, *Psalme* 124, 1. *If the Lord had not beene on our side, may Israell now say; If God had not beene on our side when men rose vp against vs, they had then swallowed vs vp when their wrath was kindled against vs: Praised be the Lord that hath not giuen vs a prey vnto their teeth, our help is in the Name of the Lord.* Let vs not claime the prayse of God to our selues, nor robbe him of his honour, but confesse that his mercy endureth for euer. This vse the
h Psal. 8, 1, 9. h Prophet teacheth, *Psal.* 8. where setting downe many Arguments of the praise of God which he sheweth in the Earth, he concludeth, the Maiesty of God to bee worthy of all honour: *O Lord our Lord, how excellent is thy Name in all the World.* None can praise him aright, except he be touched with a feeling of Gods greatnesse, goodnesse, and Maiesty: euen as our Praiers are cold when we haue a small and slight feeling of sinne. Last-

Lastly, seeing praise and glory is due vnto God for his blessinges: it is our duty to pray for them, and to aske them at his handes. When the Prophet *Psalme.* 50, 15. hath stirred the people vp to offer vnto God praise, hee addeth withall, *Call vpon him in the daie of trouble, so will he deliuer thee, and thou shalt glorifie him.* For when wee come to him by Prayer, and haue experience of his goodnesse, who deliuereth our Soule from death, our eyes from teares, and our feete from falling, and are assured that our helpe commeth neyther [k] from the East, nor from West, nor from the wilderneſse; that is, from the North or South (inasmuch as *Iudea* was on both sides included and compassed with a Desert:) we are hereby prouoked & pricked forward to cast down our selues & al our glory at his feet, to magnify his mercy, to exalt his praise on high, & to say with the Prophet, [l] *Not vnto vs O Lord, not vnto vs: but vnto thy Name giue the glory, for thy louing mercy, and for thy truths sake.* But if we trust in our owne strength, and rest in our owne labors, and thinke the good things we possesse, be the works & fruits of our own hands, not the blessings and gifts of God, we shall neuer giue him praise for thē, but set vp our selues in his stead, to the dishonor of his name, to the cōfusion of our own faces, & to the hindring of the course of his blessings toward vs. Let vs therefore confesse, that euery good giuing & perfect gift commeth downe from aboue, from the Father of lights, and then wee shall render him the Calues of our lippes. And thus much of the third part of this Chapter.

Vse. 4.

[k] Psal. 75, 6.

[l] Psal. 115, 1.

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21 *Then Israell sent Messengers vnto* Sihon, *King of the* Amorites, *saying:*

22 *Let me go through thy Land: we will not turne aside into the fieldes, nor into the Vineyards, neither will we drinke of the waters of the Wels: We will goe by the Kinges way, vntill we be past thy border.*

23 *But* Sihon *gaue Israel no licence to passe through his bor-*

der: and Sihon *aſſembled all his people, and went out againſt Iſrael into the wildernesſe: and he came to* Iaboz, *and fought againſt Iſraell.*

24 *But Iſraell ſmote him with the edge of the Sword, and inherited his Land, from* Arnon *vnto* Iabbok, *euen vnto the Children of* Ammon: *for the border of the children of* Ammon *was ſtrong.*

25 *And Iſrael tooke all thoſe Cities: therefore Iſrael dwelleth in all the Cities of the* Amorites *in* Heſhbon, *and in al the Villages thereof.*

26 *For* Heſhbon *was the Citty it ſelfe of* Sihon *King of the* Amorites, *who fought againſt the former King of the* Moabites, *and tooke away all his Land out of his hand, euen vnto* Arnon.

27 *Wherefore they that ſpeake in Prouerbs ſay, Come to* Heſhbon, *let the Cittie of* Sihon *be built and repaired.*

28 *For a fire is gone out of* Heſhbon, *and a flame from the Citty of* Sihon, *and hath conſumed* Har *of the* Moabites, *and the Inhabitants of the high places of* Arnon.

29 *Woe be to thee,* Moab: *O people of* Chemoſh *thou art vndone: hee hath deliuered his Sonnes which eſcaped, and his Daughters into captiuity to* Sihon, *the King of the* Amorites.

30 *Their Empire alſo is loſt, from* Heſhbon *vnto* Dibon, *and we haue deſtroyed them vnto* Nophah, *which reacheth vnto* Medeba.

31 *Thus Iſrael dwelt in the Land of the* Amorites.

In theſe wordes, and thoſe that follow to the end of the Chapter, is contained the laſt part of this Chapter; to wit, the ſubduing of two mighty Enemies, in two ſeuerall battels: namely, *Sihon* King of the *Amorites*, and *Og* the King of *Baſhan*. The *Amorites* were a people that came of *Ham*, the youngeſt Son of *Noah*, [n] as appeareth *Gen.* 10. For *Ham* begat *Canaan*, who diſcloſed the nakedneſſe of his Grandfather; and *Canaan* begat *Emori*, of whom came the *Amorites*, who inhabited the Land of *Baſhan*,

[n] Gen. 10, 6, 15, 16.

Bashan, and Mount *Gilead*. This History is more at large recorded *Deut.* 2. and 3. First, touching *Sihon*, wee must obserue two thinges, the iust occasion and aduantage which he gaue to Israell to subdue him, and take possession of his Land: o *For the Lord had hardened his Spirite, and made his heart obstinate, because he would deliuer him into the hands of the Israelites:* then secondly, the ouerthrowing of him, the entring into his Countrey, and the possessing of his Cities. Hitherto they had compassed the land of *Edom* with great danger, with much wearinesse, and sundry tentations: they come to the Land of the *Amorites*, there the King withstandeth them, and will giue them no passage, but fiercely and furiously encountreth with them. Touching the occasion whereby Israell was iustly mooued and compelled to enter fight with the *Amorites*, it offereth two pointes to bee considered. First a friendly and louing request of *Moses*. Secondly, a currish and vnkinde denyall made by *Sihon*. Concerning the Petition of *Moses*, obserue the ambassage which he sent, together with the reasons, contayning both the ground of his reasonable demaund, shewing the equity of the Petition, and laying downe most equall conditions of peace: because hee desired onely passage thorough his Land, without spoyle of the Countrey in generall, or dammage to any person in particular. The refusall of the King followeth: and albeit the Israelites freely & frankly professed, that their purpose was to passe by all things as Trauellers, not possesse any thing as Conquerers; yet nothing at all (albeit neuer so right or reasonable, and so equall or honest) is granted and permitted to Gods people.

o Deut. 2, 30.

Wherfore *Sihon*, either resoluing with himselfe to deale vniustly & vnkindly, or suspecting that vnder a faire colour & outward shew of honest dealing, they might haue a further proiect, and hide the depth of their cunning deuises (as oftentimes p is vsed at the dyets and consultations of Princes) and being inflamed with the malice of his

p *Guicciard. hyst. lib.* 11: & 19.

his owne heart, he dealeth more vnmercifully with them then the *Edomites* and *Moabites* had done, and denyeth that fauour and friendship which they had found among them. Indeede the *Edomites* denyed them passage thorough their Land, as wee sawe before Chapter 20. yet they suffereth them to trauell by their coast and Borders, and sold them foode for their Money, *Deut.* 2. 29. The *Moabites* (another Enemy) permitted them indeede to passe by theyr Borders, but refused to giue them Meate or Water for Money, as appeareth *Deut.* 23. 3. But the *Amorites* worse then both the former, not onely affoorded them no commodity, but beeing destitute of all sparkes of humanity, denyed them passage in word and deede. In word, he answered, *Thou shalt not passe:* In deed, he vnited his forces, he tooke the fielde, and so prouoked Israell to battell, who lay still, and stirred not against him. True it is, Israell had Gods purpose reueiled vnto them, to subdue them, and enter their Land: but *Moses* waiteth with wisedome, vntill they were teazed and constrayned to defend themselues, least (if they had begun and giuen the occasion) the Enemy should vpbraid them with iniustice, and charge them with oppression, and chalenge them for wrongful vsurpation. Now they deale vprightly, euen their Enemies being Judges, [r] inasmuch as Nature teacheth, euery man to resist force with force, & defend himselfe with his weapon against open and outragious violence.

[r] *Cicer. pro Milone.*

The occasion beeing offered, and the fire kindled by *Sihon*, Israell being compelled fighteth against him, ouerthroweth him in the battell, and inuadeth his Dominion, and maketh them all passe vnder the mercy of the Sword without compasion, [s] sparing neither men, women, nor Children. This Victory is amplified by a particular enumeration of the cities which they subdued, & they inhabited euen in the head-citty *Heshbon:* Afterward, their right to these places is proued & confirmed. For albeit *Heshbon* properly belonged to *Moab*, as a part of

[s] *Deut* 2, 34.

of his dominion, yet all that coast, euen to the Riuer *Arnon*, was come by conquest into the possession of *Sihon* King of the *Amorites*: so that the Israelites took not away any thing from the *Moabites*, according to the commandement of the lord, [r] but from the *Amorites*, whose whole Countrey was alotted to his people, God scattering the people that delight in warre, and take pleasure to shed bloud. This is that mercy of God which *Nehemiah* magnifieth [u] *Thou madest a Couenant with Abraham to giue vnto his seede the Land of the Canaanites, Hittites, Amorites, & Iebusites, and hast performed thy wordes, because thou art iust.* And *Psal.* 78. 55. *He cast out also the Heathen before them, and caused them to fall to the lot of his inheritance, and made the Tribes of Israell to dwell in their Tabernacles.* Thus did God shew himselfe to be the Shepheard of Israell, that led his people like Sheepe, and brought them into the Borders of his Sanctuary which his right hand hadde purchased. Here was the beginning of all comfort; here they began to set downe their rest; here they saw the first fruites of their labours, assuring them, that as God had begun to performe his promise, so he would continue to finish his owne worke.

[r] Deut. 2,9. Iosh. 13, 25.

[u] Nehe 9,8.

Furthermore, their right in possessing of these places, is declared by a publick Song of tryumph and victory, as it were a *Trophe* set vp, which was made by the Poets of that time, to make known to posterity the victory of the *Israelites*, & their lawful claime to those cities which they had won by the dint of the Sword. This Poëm was not a Song made by the *Amorites*, as many suppose, but composed by the Israelites, as appeareth by these reasons. First, we see it to be a most common and vsual thing with the people of God, when they had obtained any victory, or receiued any benefit; to leaue some token and Monument of it, to posterity, and to acknowledge by whose hand they haue preuailed. This wee see in the [x] wordes going before, where they sang a song of Thanksgiuing, for the Well which God had graunted, and they hadde digged.

[x] Verse. 17,18

Second-

Secondly, it is no ordinary and vſuall thing with God, to alledge the ſayinges of Heathen Poets, and ſo to ſanctifie their prophane writinges to bee holy Scriptures. True it is, the Spirite ſometimes produceth a ſhort ſentence to conuince the Heathen by their owne Prophets, but neuer citeth an whole Poëm, as *Moſes* doth in this place. Thirdly, in the thirty verſe it is ſaide, *Wee haue deſtroyed them vnto Nophah*, and ſubdued *Sihon* that hadde conquered the *Moabites*, by which meanes Iſrael came to dwell in the Cities of the *Amorites*. Fourthly, here is pronounced & concluded the wofull and wretched eſtate of
[y] 1 King. 11, 33 *Moab*, for the Idolatry and truſting in[y] their God *Kemoſh* which had deceiued them, and deliuered them into the hands of their enemies, which agreeth not to the *Amorites*, as deep in the ſin of Idolatry as the *Moabites*, and worſhipping the ſame Idoll the *Moabites* did. For *Chemoſh* was the God of the *Amorites*, *Amonites*, and *Moabites*.
[z] Ier. 2, 11. Therfore,[z] as the Prophet ſaith, that the Gentils wil not change their Gods, ſo it may be truely ſaid, they wil not reproch & reuile their Gods. Thus then we ſee, this was one of the Songs of the Iſraelites, moſt likely to bee penned & publiſhed by *Moſes* himſelfe, *who as he was brought*
[a] Act. 7, 22. *vp (a) in all the learning of the Ægiptians, ſo he was cunning in this faculty:* as appeareth in other places of his workes.

This Song or Sonnet, remaining as a Teſtimony and witneſſe of their iuſt Conqueſt to ages ſucceeding, ſetteth downe both the vſurping of the *Amorites*, and the recouery of thoſe places out of the hands of the *Amorites* by the Iſraelites. Firſt, it ſheweth how *Sihon* inuaded the *Moabites*, and exhorted his Army to play the men, appointing the *Rendeuous* & place of meeting to be at *Heſhbon*, willing them to reſort thither to begin the battell, ſtirring thē vp to repaire the breaches of that citty which *Sihon* made the head & mother-citty of his kingdom, and then inuading other partes of *Moab*, which were waſted & conſumed with fire & ſword. Thus
[b] *Tacit. Annal. lib.* 15. [b] he ſeemed to haue moſt reaſon & right, who had greateſt ſtrength. They got their ſuperiority by cruell iniuſtice & wrong vſurpation,

the distressed *Moabites* chusing to sel their liues in the field with honor, seeing they could not enioy thē with safety in their cities. *Sihon* then being thus Conqueror, the Poet bringeth him in, insulting ouer his enemies, vanting in his own strength, & ascribing the victory to his own power: their God *Chemosh* (the Patrone of that people) could do them no good, but suffered them to be taken & spoiled. Such is the vaine hope of poore Idolaters in their Idols, which cannot helpe or deliuer themselues, much lesse their worshippers that trust in them.

Lastly, touching the *Israelites*, they spoyled them that were the spoylers, and conquered them that were the Conquerors: for they recouered for themselues, and for their owne vse, the Townes and Cities which the *Moabites* had lost. Thus *Israel* medled not with the *Moabites*, neither tooke any thing from them, but peaceably possessed that which they wonne from the *Amorites*, none laying any claime or Title thereunto [c] as *Iephtah* pleadeth. And this is the right which the *Israelites* had to dwell in the Cities of the *Amorites*, and to possesse as their owne goods the labours and liuings of other men: which they could iustifie by the Law of God and man. For when *Abraham* had subdued in battel the fiue kings, [d] he challenged to himselfe a right in the prey that was taken, & payed the tenth of all to *Melchizedek*? Heereunto belongeth the commandement giuen of God, touching the diuiding & retaining the spoyles of War; saying, [e] *All the spoile thereof shalt thou take vnto thy self, & shalt eat the spoile of thine enemies which the Lord thy God hath giuen thee.* [f] And this we might plentifully proue by the lawes, Decrees, & constitutions of Princes & states in former times.

[c] Iudg. 11, 13

[d] Gen. 14, 20, 21.

[e] Deut 20, 14

[f] *Zenoph. lib, 7 Cyropood. Halicarnas. lib, 6.*

Verse 18. *O Well, whom the Princes digged, &c.* Wee haue already declared in the former Doctrine, that the people giue thankes to God for sending them water miraculously, and supplying their want in that necessitie. Heere we see offered to our consideration, who were the chiefe worke-men and principall Labourers in digging the Well, the Princes and heads of the people, the Cap-

taines and *Moſes* himſelfe diſdained not to ſet theyr hands to worke. No doubt many of the people ioyned with them as helpers forward, but the principall men & heads of the Families are heere named, becauſe they did direct, ſtrengthen, and encourage others that were vnder them by their good example.

Doct. 19. f All ſuperiors muſt giue example to their Inferiours.

The Doctrine ariſing from hence is this, f that publicke perſons, to whom God hath granted honour and principality, and preferred before their Brethren, are not onely to informe their Inferiours, and giue directions vnto them by word, but by their example and practiſe to go before them. All ſuperiours are to teach by example of life, as well as by word of mouth their Inferiours. So then, wee are all from this example of the zeale of *Moſes*, and forwardneſſe of the Princes of the Tribes, to conſider, that it is required of chiefe perſons, whoſe heads are aduanced aboue others, to haue in thē a zeale & forwardneſſe to further good things in others, that ſo their care may be anſwerable to the place wherein God hath ſet them. This is proued vnto vs in the example of *Eliud*, one of the Iudges, who hauing ſlaine *Eglon* King of *Moab*, and knowing there was a greater worke behind to doe, it is ſaid hee blew a Trumpet in Mount *Ephraim*, he aſſembled the people, and he went before them, ſaying vnto them; *Follow me*. Marke heere how he thought it not enough to ſhew the Children of *Iſrael* what was to bee done, and to direct them in the way, but himſelfe ioyneth with them, nay goeth before them; he followeth not his owne eaſe, he ſeeketh not his owne pleaſure, he layeth not the burden vpon them, to keepe at home himſelfe, but being fitted and called of God, he began the enterpriſe, and looked for the yſſue from him. His example, not onely in ſpeaking, but in going before them, was very auaileable. The like wee ſee in *Dauid*, whoſe zeale for the Lords houſe had euen eaten him vp, hauing an intent to call the Arke home to *Sion* from the houſe of *Abinadab*, g he calleth the peo-

g 2 Sam. 6. 1, 5, 14

ple

ple together, he praiſed God with Inſtruments of Muſicke, hee daunced before the Arke, and gaue a notable Teſtimony how feruent and forward he was, and with what ioy of heart he went about it.

The like practiſe we ſee in *Salomon* his ſonne who ſate in his Throne, when once the Temple was builded, whē the worke of the Lord was finiſhed, [h] and when the people were aſſembled, hee in their ſight and hearing, doth Dedicate the Temple with a fruitful, comfortable, and paſsionate prayer, and intreateth the Lords gracious preſence, when in that holy place they ſhould call vpon him. The like forwardneſſe in the workes of the Lord we finde in *Ichoſaphat*, *Hezekiah*, *Ioſia*, *Ezra*, *Nehemiah*, *Zerobabel*, *Mordecai*, and ſundry others; theſe went before others in zeale, and accounted it a ſhame and reproach vnto them, to be matched in goodneſſe of thoſe whom they ouer-matched, and ouer-maiſtered in greatneſſe. This made *Ioſhua* ſay (who was Gouernour of the people) [i] *I and my houſe will ſerue the Lord*, This made *Dauid* ſay, [k] *I will walke in the vprightneſſe of my hart in the midſt of mine houſe*. This made the Apoſtle ſay, ſpeaking of the ydle that walked inordinately and would not worke, [l] *Ye your ſelues know how ye ought to follow vs, for we behaued not our ſelues inordinately among you, vrging his owne example to prouoke and pricke them forward*. All theſe conſents of Scripture ſerue to aſſure our conſciences of this doctrin, that it is the duty of euery man, as he is ſet before others in the Common-wealth, in the Church, in the pariſh, in the houſe, ſo to go before others in all good example of life and conuerſation.

[h] 1. Kin 8, 22.

[i] Ioſh. 24, 15.

[k] Pſal. 101, 2

[l] 2 Theſ 3, 7

This truth will yet further appeare vnto vs, when we ſhall conſider how it is proued and vnderpropped by ſtrength of Reaſon. Firſt, it is the Lords doing to make them a deſtinct people and order by themſelues. Hath he aduanced them to no purpoſe? Had he no end in chuſing them from among their Bretheren, and ſetting them in degree of dignity before them? We know that all Gods

Reaſon. 1.

workes

workes haue some end which he respecteth, he worketh nothing ydely, euery action hath his speciall and proper end. His seperation of them to rule in the land or Church is, that they shoulde execute the thinges that concerne Gods glory with all zeale. This we see in the Booke of

m Ester vers. 4 *Ester*, m when she was desirous to shrinke backe, & not aduenture her selfe, beholding the hazard of her life, & the danger of death before her eyes, except the King did graciously respect her, and fauourably hold out his golden Scepter, *Mordecai* presseth her with this Reason, *Who knoweth whether the Lord hath brought thee to the kingdome for such a time*? And *Nehemiah* aymeth at this in the 6. Chap. where being counselled to hide his head, and to shutte the doores of the Temple vpon him, because the Enemies would come suddenly vpon him and slay him, hee opposeth his calling, n *Should such a man as I flee? who is*

n Neh. 6, 10, 11. *he, being as I am, that would go into the Temple to liue? I wil not go in*: As if he should say, God hath promoted me to this place of honour, and hath brought vpon me the dignity that I neuer looked for, and therefore I will aduenture to stand out in the discharge of the worke of the Lord, inasmuch as promotion commeth neither from East nor West, but from him.

Reason 2. Secondly, such as are aduanced aboue others, lye open to wrath and iudgement, as well as others. Albeit they be great in the world, and can plead with men, yet they cannot pleade with the Lord, seeing the greatest men lie open to the greatest punishments. If therefore they would not kindle Gods wrath against themselues, against their houses, and against their posterities, they must go before others in all godlinesse, & instruct them by word, and by example. This is the reason that King *Artashasht* vseth, o *Whatsoeuer is by the Commandement of the God of Heauen, let it be done speedily, for the house of the God of heauen, for why should hee be wroth against the Realme of the King and his Children*? So in the 25. Chapter following in this Booke, p the Lord commanded a thousand of the Rulers

o Ezra. 7, 23.

p Numb. 25, 4, 9.

Rulers of the people to bee hanged before him against the Sunne, because they stayed not the people from ioyning themselues to *Baal Peor*. In like maner, because *Eli* reformed not his sonnes, but suffered them to run forward in their sinnes (who through their extreame wickednesse caused all *Israel* to abhorre the offerings of the Lord, [q] his house was destroyed, his sonnes were slaine, and himselfe brake his necke with a fall from his seate. So then, whether we consider that it is God which honoureth, and that great men are subiect to grieuous Iudgements that dishonour him: in both respectes wee learne, that all superiors that sit in high places, must go before their Inferiours in all holy example of pietie and obedience.

[q] 1 Sam. 2,31

Vse. 1. The Vses remaine to be stood vpon. First of all, Are the principall in euery society to bee the forwardest in Gods seruice and worship? then how comfortable is it to all inferiours, when the Lord blesseth a land and people to giue them faithfull Rulers, godly Princes, zealous Nobles, righteous Magistrates, painfull Ministers, by whose example and practise they are led and guided to all wel-doing? It is an ancient speech, [r] *Of what disposition soeuer Princes are, the people will not be vnlike them.* Experience in all ages and places teacheth vs, that many wicked men make this an Apology for themselues, and alledge it as a sufficient excuse for their wickednes; that men of chiefe place aboue them, like their courses, and giue them directions what to do. This the Prophet *Ieremy* pointeth vnto, *Ier.* 44. 19. *It went vvell vvith vs when [s] we burnt Incence to the hoast of heauen, & when we powred out drink Offerings to them, did we it without our Husbands?* Thus it commonly falleth out, that wicked persons pretend the example of chiefe men, and thereby goe about to iustifie their euill doings. Exhort the Drunkards and riotous persons to forsake their drunkennesse, and to leaue their beastly sinne, [s] admonish them to shun houses of drunkennesse, the very Nurseries of all abhominations,

[r] *Claudianus.*

[s] The defence that drunkards vse for themselues.

tions, what is their answere? We haue the chiefe of the parish to keepe vs company, we haue of the best and richest sort to ioyne in our society, they like our doings, they iustifie our courses, and only a sort of fellowes that are more precise, then wise, speake against vs. Thus do these men take heart and incourage themselues in all euill practises; yea, are hardened against the reproofe of others, because they finde the chiefest sort to bee on their side. Wherefore it must needes bee accounted a great blessing to a Nation, to send wise, discreete, and faithfull Rulers among them.

t Ezr. 7,27,28 This we see in the practise of *Ezra*, t when he saw the forwardnesse of the King, read the edict, knew the Liberty giuen to all that would returne, beheld the Iewels to be restored to Gods house, and how the Princes were ready to giue a Freewill offering, the perfect *Scribe* of the Law, together with the Fathers of *Iudah* and *Beniamin* tooke great comfort, and were greatly refreshed through the hand of the Lord their God: so that among many points of Gods mercy toward his people, this is not the least to haue godly Gouernours giuen vnto thē. Let vs then all of vs acknowledge, that it is a great mercie of God to a kingdome, place, Parish, Family, when the rulers are reformed and well ordered touching the seruice, worship, and obedience of God. When *Salomon* had established Religion and Iustice in *Ierusalem*, & amended his Court according to the ordinance of God so that all things were performed according to the law: the blessing spread ouer the whole kingdome, Religion flourished, Peace and righteousnesse kissed each other,

u 1, Kin, 10, 27 and the blessings of God came vpon the people: u *They had Cedars as plentifull as wilde Figge-trees, Iron was as common as stones, Siluer as Iron, and gold as Siluer*. They hadde peace and plenty on euery side, there was not so much as a Dogge that opened his mouth against them.

Vse. 2. Secondly, this should serue as an instruction to all Magistrates and mighty men to endeuour by their godly

ly life, and good example to draw on other that are vnder them to the knowledge and feare of God. Great is the force of euill, and the power of ſinne in priuate perſons. We ſee in our ſmall Pariſhes and little Villages, in our priuate Families and Houſholds, one or two children of *Belial*, wicked men, prophane in life; are ſtronger to poyſon and peſter the whole Congregation, Neighbour-hood, and Family, in a ſhort time, then the Ordinance of God in the Miniſtery of his word, and the company of the faithfull in the Church or houſe, are able to bring forward to obedience. One prophane perſon foſtered and nouriſhed in an houſe, is as a ſcabbed Sheepe in a whole fold, × and therefore ſhall more corrupt and infect by ſecret ſuggeſtion and perſwaſion in a weeke or two, then a ſincere and godly Gouernor ſhall be able to edifie and build vp in a yeare. × 1 Cor. 5, 6

Now, if inferiour perſons can ſpread ſin ouer all the body, as an vncleane Leproſie, who are of ſmal account and eſtimation; what ſhall the chiefe and principall members do when they are euill? What an hell of wicked men ſhall ſwarme in that corporation or congregation, where both Magiſtrate and Miniſter, where the chiefe men as the head, and the Miniſters as the eye are contagiouſly infected, and deſperately diſeaſed? For as there is an happy and bleſſed Vnion in Religion and Chriſtian obedience, where all eſtates of men do ioyne y vnfainedly in it, and helpe with both hands to builde vp an holy Temple to God, where *Moſes* and *Aaron*; that is, the Prince and the Prieſt, where the Magiſtrate and the Subiect, the head and the body, the Gouernor and they that are gouerned, the Paſtor & people, as one man, with one minde and with one mouth, ſeeke to ſet forth the glory of God: ſo on the other ſide, what an aſſembly of wicked and looſe perſons, what an houſe of Infidelity and all prophaneſſe muſt that bee, where the Gouernours and Houſholders haue no ſap or ſeaſoning of the feare of God in them, where none is founde to y Pſal 122, 1, 2

giue them light, but all walke in darkenesse and igno-
[z] Mat 6, 23. rance? If the eye be dim, [z] how great is that darknesse? Let vs therefore remember this one point, that as our place is eminent in the Common-wealth, or in the Church, or in the Family or houshold, so must we labor and endeuour (as we saide before) by example, by exhortation, by admonition, and by reprehension to vse all godly meanes to prouoke and stirre vp others to the fruits of holinesse. It is not enough for those in high places set, as on a watch-Tower, placed, as on an hil from whence they may be seene farre and neere, to looke onely to themselues, and to watch ouer their own wayes, it is not enough to haue light in themselues, but they must hold out the Candle vnto others: they must not onely know the way themselues, but bee able to guide others in the right way: they must not onely giue no offence to hinder other, but be examples to instruct others: Lastly, they must not onely come into the house of GOD themselues, but toll the Bell to bring others vnto God with all forwardnesse and cheerefulnesse.

Vse. 3. Lastly, seeing the chiefe men are to bee examples to the rest, and that their forwardnesse is the Churches gaine and encrease, it is our part, that are of the people to commend them to God in our prayers, to intreat him that hath the hearts of all men in his hands, that in his owne wisedome he would dispose them to be careful of
[a] 1 Tim 2, 2 our good, that vnder them (*a*) we may liue a peaceable and quiet life in all godlinesse and honesty. Good Magistrates bring the greatest blessings vnto the people, they are nursing Fathers to the Church, they are the light of the Kingdome, they are the Bulwarkes of the Countrey, they are the meanes of erecting vp the pure worship of God, and of keeping from vs Barbarousnes, brutishnesse, outrages, violence, and al villanies. Seeing then we receiue these and sundry other blessings from them, it is our bounden duty aboue all other callinges among men to pray for them, and to praise God for them

them. And certainly if any Nation vnder heauen bee bound to reioyce and praise God for their Prince (who is as the comfort of our life, and the Instrument of our peace) we are they. Vnder his shadow we abide as in a place of rest, and sleepe quietly in our beddes without feare.

Wee see the peaceable and prosperous dayes of *Soloman*, there is no crying and complaining in our streets. We are blessed with earthly blessings; wee are an astonishment and wonder vnto our neighbor Nations. They haue all deepely drunke of the Cup of Gods wrath, that hath bin filled with full measure, whiles we haue looked on, and our soule hath escaped. And aboue all the rest, we haue all this time inioyed, & do inioy the bright light of the glorious Gospell, and haue bin most of vs borne vnder the profession thereof, to the establishing and continuing of many Millions of thousandes in the Couenant of grace and eternall life, when other haue beene kept in horrible darkenesse and damnable Idolatry to the destruction of their soules. We are therefore vnhappy wretches, if among all the mercies of God vpon vs, this bee not remembred as one of the first and chiefest. And let vs learne to haue in abhomination from the bottome of our hearts, the bloudy practises & desperate attempts [b] *of all cursed Shemeis, who open their mouths against the Lord, and against his annointed with horrible execrations*, I meane the Iesuites and Priests (Brethren in euill) together with the rest of that damned crew and generation, who instead of Prayer and thanksgiuing for our Soueraigne, vse false-hood, practise Treasons, and deuise michieuous Conspiracies, seeking the life of their gracious Prince, [c] and labouring to stop the breath of our Nostrils: whereas he that curseth the King shoulde dye the death.

[b] 2 Sam. 16, 6, 7.

[c] Lam. 4, 10.

The Prophet *Ieremy* speaking of the estate of the people after the death of *Iosiah*, bringeth them in thus complayning: *The breath of our Nostrils: the annoynted of the*

Lord was taken in their Nets, of whom wee saide: *Under his shadow we shall be preserued alm: among the Heathen.* Where-
[a] 1 Pet. 2, 13, 14 by he meaneth, [a] *That the office of the King as the Superiour, and of all Magistrates as Gouernours sent of him, for the punishment of euill doers, and for the praise of them that doe well:* Is to protect and preserue the people in peace and safty, euen as the breath that we draw in at our nosthrils, giueth life and health to the body. Wherefore it standeth vs that are Subiects vpon, not onely to bee obedient for
[b] Psa. 82, 1, 2. conscience sake vnto all lawfull ordinances of Princes, [b] who are the Lord Lieutenantes appointed of him ouer his people for their good, but to pray earnestly for them, that they may further vs in piety, keepe vs in honesty, and maintaine vs in Tranquillity one with another: Piety in respect of GOD, Honesty in respect of our selues, Tranquillity in respect of others. This charge the Apostle giueth, when Magistrates were Infidelles and Heathen, that the Church should pray vnto God for them: how much more therefore doth it stand vs vpon to practise this duty, when as our Magistrates are the Children of God, and pillers of the Church?

Verse. 21. *Then Israell sent Messengers.* In this diuision generally, is set forth the end of the Enemies of the Church, that albeit they preuaile for a season, and plow vpon the backes of the godly, and make long and large furrowes, albeit they plant themselues strong, and flourish as the green Bay-tree, yet they passe away suddenly, & are cast down in desolation. The doctrine frō these two examples of Gods Iustice vpon the oppressors & persecuters of his church is this; [c] *The Persecuters and Enemies of the Church shall perish and come to confusion. Howsoeuer they lift vp their heads and Hornes on high, and their honour reach vp to the Clouds, there shall be a downefall, they shall be confounded and consumed in his wrath.* Looke vpon *Caine*, who was the first Persecutor of the Church in *Abell*, and we shall see the same confirmed which is offered to our considerations in
[a] Gen. 4, 11. 1 Iohn 3, 12. these present examples. *He killed* [a] *his Brother*: and wherfore

[c] *Doct.* 20. The persecuters of the Church shall perish.

fore slew he him? *Because his owne workes were euill, and his Brothers good.* But did cruell *Cain* escape? No, the curse of God came vpon him, he was made a Runagate and fugitiue vpon the Earth, and so God reuenged the Innocent bloud of his Brother *Abell*, which he had shed with barbarous and vnnaturall cruelty. The like we might say of *Pharaoh*, an arch-enemy of the Church in *Ægipt*, who oppressing the people of GOD with burthens, and destroying their Children, [i] was ouerwhelmed in the Red Sea. Another fearefull example wee haue in *Sanecherib*, which set himselfe against the people that called vppon the liuing God, and blasphemed his name which is holy throughout all Generations, [k] he was slaine of his owne Sonnes; which Iudgement the Lord foretold, that being accordingly performed and accomplished, it might bee knowne whence it was, and wherefore it came to passe. The like is reported and recorded of *Haman* in the Book of *Ester*, [l] who procured the Kings writ, to roote out, to kill, and to destroy all the Iewes, young and old, Children and Women in one day: yet, abusing his high fauour with the King, and great honour in the Court, God threw him downe, and laid his honour in the dust, so that he was hanged on the same Tree which he had prepared for *Mordecai*, that spake good for the King. Thus his mischiefe returned vppon his owne head, and his cruelty fell vppon his owne pate, and himselfe was taken in the snare which he made for another. Hereunto tendeth the end of *Nebucadnezzar*, whose seruice God vsed to chasten his owne people, to destroy the Temple, to wast the Citty, and to carry them away Captiue, [m] he was thrown downe, his reason was taken from him, and hee had the heart of a Beast giuen vnto him.

[i] Exod. 14, 28

[k] 2. King. 20, 37.

[l] Ester 7, 9.

[m] Dan. 4, 30.

The Iewes to whom pertained the right of adoption, the glory of the Arke, the Tables of the Couenant, the giuing of the Law, the seruice of God, the accomplishment of the promises, the comming of the Messiah, the Oracles of trust committed vnto them, were notwith-

standing all these priuiledges, Enemies of Christ, and of the Apostles, Enemies of Christian Religion, and the professors thereof, they put the Sonne of God to death, and persecuted his Apostles, that he sent among them to preach & teach the Gospell of the Kingdom: in the end
n Math 24,21 thẽselues n were iustly slain for sedition, which they had falsely charged vpon the Apostles; Nay, as thẽselues cried, *His blood be vpon vs, & vpon our children:* o so that which
o *Ioseph. de bell Iudai. lib. 7. cap 7. & 8.* Christ foretold, came vpon thẽ in full measure, pressing down & running ouer, when the abhomination of desolation sate in the holy place: there was such trouble among them, and so great tribulation came vpon thẽ, that the like neuer was, nor shall bee to the end. *Herod* that bloody Tyrant, which had slaine *Iames* with the Sword, and putting *Peter* in Prison, intended the like measure & murther vpon him: this wicked wretch escaped not the hands of God; for being arrayed in his royall Robes, sitting vpon the Iudgement seate, and making an Oration
p Act. 12, 23. to the people, p *The Angell of the Lord smote him, and hee was eaten vp of Wormes. Iudas* the Child of perdition, and
q Acts 1, 18. betrayer of the Sonne of GOD, despayred, q *Hung himselfe, burst in the midst, and his Bowels gushed out*, for whom it had beene good if hee had neuer beene borne. What should I say more? If we remember the late daies of persecution, wherein the patience of the Saintes was tryed by bloudy Executions, Tortures, Murthers, Massacres, Hanging, Beheading, Burning, and Imprisonment: We may obserue, that the heauy hand of GOD was one way or other against those bloudy Iniquisitours and cruell Persecutors that had imbrued & defiled their
r See actes and monuments in the end. hands with their bloud, r that they dyed not the ordinary and common death of all, nor weare visited after the visitation of al men. Some died sudainly, falling down on the ground that they neuer sturred, as *Ananias* and *Sapphira*; Some had their bowels & inward parts fal out, & died the death of *Iudas*, their elder Brother: Some could not swallow and digest their meate, but it came foorth againe,

gaine, ſometimes at their mouth, and ſometimes at their Noſthrils, moſt horribly to behold. Some were ſtriken in the one halfe of their body, that they lay benummed, halfe aliue, and halfe dead, to the great terrour and aſtoniſhment of all that were preſent and did looke vppon them. Some brake their neckes, others became mad and Franticke, immediatly after their reproaches and indignities ſhewed againſt the Seruants of God, and ran vp and downe iuſtifying in wordes, thoſe whom they had condemned in deede. And ſcarce any of them eſcaped, but the hand of God was ſtrongly and ſtrangely vppon them all before they dyed: To tell vs and teach vs this trueth, that the Perſecuters of the Church defiled with the bloud of the Saints, ſhall not alway eſcape vnpuniſhed, albeit for a time they preuaile.

The reaſons are theſe. Firſt, becauſe God is true in all his words, and iuſt in all his workes. Hee is a moſt righteous Iudge, who will take his own cauſe into his hands, and be glorified in the confuſion of his Aduerſaries. It cannot therefore be that they ſhould eſcape, ſeeing God ſo tendreth them, their bloud is precious in his ſight, [f] not one drop of it ſhall fall to the ground vnreuenged: he hath ſaid, [t] *Touch not mine annointed, and doe my Prophets no harme, hee hath put all his teares in his Bottell*, and ſuch as touch them to doe them hurt, doe touch the Apple of his owne eye. Yea, whatſoeuer Iniuries, wronges, oppreſſions, and indignities are offered to them, he accounteth them as done vnto himſelfe. This our Sauiour teſtifyed from Heauen, when *Paule* made hauock of the Church, & breathed out threatnings againſt the Saints; ſaying, [u] *Saule, Saule, why perſecuteſt thou me?* They haue not to do onely with men, they fight againſt God; and therefore ſhall not preuaile. This reaſon is vrged by the [x] Apoſtle, 2. *Theſſa.* 1. *It is a righteous thing with God, to recompence Tribulation to them that trouble you, and to you which are troubled, reſt with vs, when the Lord Ieſus ſhall ſhew himſelfe from heauen with his mighty Angels.*

Reaſon. 1.

[f] Math. 23, 35.

[t] Pſal. 105, 15.

[u] Acts 9, 4.

[x] 2. Theſ. 6, 7.

Againe,

Againe, he is a gratious God, and merciful to his people, therefore in his good time he will punish their Enemies, and those that hate them. He is as pirtifull toward his Children, as hee is iust against all theyr aduersaries. This the Prophet expresly handleth at large, *Psal.* 136. *He ouerthrew Pharaoh and his Hoast in the Red-Sea,* [y] *for his mercy endureth for euer: which smote great kings, for his mercy endureth for euer: and slew mighty Kings, for his mercy endureth for euer, as* Sihon *king of the* Amorites, *for his mercy endureth for euer: &* Og *the King of* Bashan, *for his mercy endureth for euer: and gaue their Land for an heritage, for his mercy endureth for euer: euen an heritage vnto Israell his Seruant, for his mercy endureth for euer.* So then, whether we consider the Iustice of God toward his Enemies, or his great mercy toward his Seruants, we must all yeild to this truth, which is surer then the Heauens, that God hath his times and seasons, wherin he will glorify his great name in the destruction of all theyr Enemies, that thirst after their subuersition.

[y] Psal. 136, 15 16, 17, 18, &c.

Vse. 1. It remaineth to make vse and application of this doctrine. First, it is a great comfort to the Church, to consider how God is mindfull of vs in our distresses, he doth not forget our afflictions: he seeth the iniuries that are offered vnto vs, as he surely saw the trouble of his people in *Ægipt*; and therefore we ought not to sinke down in our miseries. *No chastising indeed for the present time, seemeth to bee ioyous but grieuous,* [z] *but afterward it bringeth the quiet fruit of righteousnesse to them that are thereby exercised:* So that in the midst of them we must reioyce, (a) *Knowing that Tribulation bringeth forth patience, and patience experience, and experience hope, and hope maketh not ashamed, because the loue of God is shedde abroad in our heartes, by the Holy-Ghost which is giuen vnto vs.* Albeit he make vs run through Fire and Water, hee will in the end bring vs to a sweete place of rest. Let vs not therefore bee dismayed for Tribulation, all that will liue godly in Christ Iesus must suffer persecution. Let vs not be ashamed of the Gospell of Christ

[z] Heb. 12, 11.

[a] Rom. 5, 3, 4, 5

Christ, *Which is the power of GOD to saluation vnto all that beleeue.* Let vs wait for the day of our deliuerance, assuring our selues, that albeit the Enemies of Gods people and Religion *band themselues and assemble together against the Lord, and against his Christ: yet in the end he shall crush them* b *with a Scepter of Iron, and breake them in pieces like a Potters vessel,* & not leaue so great iniquity vnpunished. Thus doth *Moses* comfort the people, *Exod.* 14. *Feare yee not, stand still, and behold the saluation of the Lord which hee will shew to you this day: for the Ægiptians whom ye haue seene this day, ye shall neuer see them againe: the Lord will fight for you, therefore hold you your peace. Hee will harden the hearts of the Ægiptians, and will get him honour vppon* Pharaoh, *and vpon all his hoast, and vpon his Charets, and vpon his Horsemen, to shew his power in them, and to declare his Name throughout all the world.* Thus doth God comfort *Abraham*, *Gen.* 15. by foretelling that the same Nation which should deale so churlishly and cruelly with his posterity, should not alway escape vnpunnished, (c) but in the end hee would recompence them according to their deserts: *Know for a surety, that thy seed shal be a Stranger in a Land that is not theirs, foure hundreth yeares, and shall serue them, and shal intreat them euill: notwithstanding, the Nation whom they shall serue I will iudge, and afterward shall they come with great substance.* As if the Lord should haue said vnto him, I would not haue thee dismayed and discouraged (O *Abraham*) by these heauy tidings which I haue told thee, that thy children shall be strangers in a strange Land, and not onely Strangers, but be made Seruants and Bond-slaues, and not onely made Slaues, but bee euilly and despightfully handled: (thus God by a Rhetorical Gradation seemeth to augment his sorowes) rather I wold haue thee strengthen thy Faith, against this Tentation, and comfort thy heart with this cogitation, that I will in the end punish that barbarous Nation, and bring vpon it all those euils which it hath brought vppon thy posterity, when they haue filled to the full the measure of their sinnes. The truth

b Psal. 2, 2, 9.

c Gen. 15, 13, 14.

truth of this promiſe is ſet downe in the Booke of *Exodus* from the 7. Chapter to the 15. which wee may read, and in reading conſider, that God is true in all his promiſes and Propheſies, and will accompliſh whatſoeuer he hath ſpoken for the confuſion and deſtruction of his Enemies. Let vs therefore comfort our ſelues, and comfort one another in theſe things, that God will ariſe, and his enemies ſhall be ſcattered.

Vſe. 2. Secondly, ſeeing vengeance ſhall fall vpon the perſecuters of the Church, albeit God ſuffer them for a time: let vs refraine anger and reuenge toward ſuch as deale euilly with vs. It is the Nature of fleſh and bloude to riſe in choller, to deſire reuenge, and not to put vppe wrongs and iniuries. We muſt be more then a lumpe of fleſh, if we will bee the children of God. Wee ſee that *Stephen*, when hee was ſtoned, [b] prayed for his perſecutors, *Lord, lay not this ſinne to their charge.* The like we ſee in Chriſt our Sauiour toward thoſe that crucified him. The conſideration of this truth, that God reſerueth wrath for his Enemies, and taketh vengeance on his Aduerſaries, will helpe to redreſſe and repreſſe our corrupt affections, and make vs able to preuaile ouer them, and to withſtand them.

[b] Acts 7, 60

Let vs not recompence like for like: let vs not meaſure euill for euill: let vs do good againſt euill, committing our caſes and cauſes to that iuſt Iudge, that alwaies iudgeth vprightly. Therefore the Prophet aſcribeth this Title as peculiar to God [c] to right & reuenge the quarrels of his children, *Pſal. 94. O Lord God the auenger, O God the auenger, ſhew thy ſelfe clearely: exalt thy ſelfe O Iudge of the world, and render a reward to the proud.* It is the propper Office of God to take vengeance on the wicked and vngodly. Wherefore the Apoſtle exhorteth the Church, *Rom.* 12, 17, 19. to recompence to no man euill for euil, *Dearely beloued, auenge not your ſelues, but giue place vnto wrath: for it is written, Vengeance is mine, I will repay ſaith the Lorde.* So the Apoſtle *Iohn*, after the fore-telling of troubles

c Pſal. 94, 1, 2

troubles and persecutions, addeth, [d] *Heere is the patience of the Saints*, declaring thereby, what our Armour, and what our Weapons of defence are to giue vs victorie ouer our Enemies. Let these things stay vs in our afflictions, from breaking out into impatiency of spirit, and from returning wrong for wrong, albeit the vnfaithfull rise [e] vppe against vs, and *the Drunkards make songs of vs*, and wee suffer reproofe and reproach for the Gospelles sake: yet hee, whose cause it is, will not suffer the Water-flouds to drowne vs, neyther let the deepe swallow vs vp, nor let the pit shut her mouth vpon vs.

[d] Reuel. 14. 12.

[e] Psal. 69. 12.

Thirdly, seeing the Enemies of God and his Church, must looke for destruction, it is the duty of his people to praise him greatly when he auengeth the cause of his Children. When they see the wicked punished, & those that forget God taken in the snare of their owne hands, let them reioyce and bee glad, and giue vnto God the glory due vnto his name. *Vse.* 3.

This practise we haue in the Prophet *Psal.* 136. speaking of the ouer-throw of *Pharaoh* in the red Sea, & remembring the slaughter of sundry mighty Kings; yea, euen the names of those which we now speake of: hee prouoketh the people by a most earnest exhortation to giue thankes vnto God for their destruction, [f] *Praise ye the Lord because hee is good, for his mercy endureth for euer.* Heereunto commeth the prayer of the Israelites, induring the bitter scornes and reproachfull tauntes of most malicious Enemies in the dayes of their captiuity, who, as they demaunded an heauy curse against those *Edomites*, so they pronounced [g] a blessing vppon them that shall vex and trouble them. This appeareth euidently in the Booke of *Ester*, when the Church of God sawe a great worke wrought for them, their Enemies destroyed, and themselues deliuered, [h] they reioyced with an exceeding great ioy, and kept a feast in remembrance of their deliuerance. It is not cruelty to reioyce at the destruction of Gods Enemies, and to magnifie his great name

[f] Psal. 136. 1.

[g] Psal. 137. 7, 8

[h] Ester. 9. 17

name for it. This the Apoſtle *Iohn* teacheth, *Reuel.* 19. where the Heauenly companies of Angels and bleſſed ſoules ſet forth their gladneſſe and triumph, that God had iudged the Enemies of his people, [i] *Saluation & honour, and power bee to the Lord our God, for true and righteous are his Iudgements, for he hath condemned that great Whore which did corrupt the Earth with her fornication, and hath auenged the bloud of his ſeruants ſhed by her hand.* So in the Chapter before, [k] *O Heauen reioyce of her, and yee holy Apoſtles and Prophets: for God hath punniſhed her, to be auenged on her for your ſakes.* The Innocent blood of the patient Martyrs ſo cruelly murthered, cryeth for vengeance in the eares of the Lord of hoaſts, as the bloud of righteons *Abel*; and ſhall not the Iudge of all the world do right? It is his Office to render into the boſome of his Aduerſaries ſeuen-fold. Now, as it is our duty earneſtly to deſire the accompliſhment of his Iudgements, ſo when they are performed (as ſurely they will come and not tarrie) we muſt glorifie his bleſſed name, with al reioyſing that we can conceiue and expreſſe.

i Reuel. 19, 1, 2, 3, 4, 5.

k Reuel, 18, 20

Vſe. 4. Laſtly, this ſerueth to bee a terrour to the vngodly, when this Doctrine ſhall ſound in their eares, that God will iudge the wicked for perſecuting the members of Chriſt Ieſus. If they eſcape in this world, the Lord reſerueth them for greater iudgement. When the Lorde Ieſus commeth [l] *with thouſands of his Angels, he will render vengeance vnto them in flaming fire, and puniſh them with euerlaſting perdition from the preſence of the Lord, and from the glory of his power.* This the [m] Prophet *Iſaiah* aſſureth, *Chap.* 8. *Gather together on heapes, O ye people, and ye ſhall bee broken in pieces, and hearken all ye of farre Countries: gird your ſelues, and ye ſhall be broken in pieces: take counſell together, yet it ſhall be brought to nought: pronounce a Decree, yet it ſhall not ſtand, for God is with vs.* Where the Prophet by an Irronicall inſulting, ſetteth downe the ruine of the Enemies of the Church, who albeit their rage be reſtleſſe, and their malice endleſſe, yet they ſhall not ſtand, and their counſels

l 2 Theſ. 1, 6, 7, 8, 9.

m Eſai. 8, 9, 10, 14, and 17, 11, 12, 13, 14

ſhall

shall come to nothing: they do fight against God, and against his son Iesus Christ, who is the inuincible rocke whereon the Church is builded, against which the gates of Hell shall not be able to preuaile, [n] *So that whosoeuer shall fal on this stone, hee shall be broken: but on whomsoeuer it shall fall, it will dash him in pieces.* Thus shall all the vngodly bee scattered as Chaffe before the winde, and swept away as dung in the iust iudgement of God. So let all thine [o] *Enemies perish, O Lord: but they that loue him shall be as the Sunne when he riseth in his might.*

[n] Mat. 21, 44

[o] Iudg. 5, 31

Verse 21, 22. *Let me go through thy Land, we wil not turne aside into the fields, nor into the Vineyards, &c.* Heere *Moses* setteth downe another daunger of the *Israelites*, greater then the former remembred in the former chapter. Thus one trouble followeth in the necke of another, [p] *As one deepe calleth to another deepe by the noise of his Water-spoutes.* We see heere againe, how *Israell* is driuen to the same exigent they were before. After they haue compassed the Land of *Edom*, they come to the *Amorites*, and craue of them some helpe and compassion. They seeke comfort, and an end of their sorrowes at the hands of *Sihon* a wretched Idolater, an Enimy of God, and of his people. Thus low are the people of God oftentimes brought, [q] to stand in neede of the fauour of the vngodly, as we haue shewed in the former Chapter.

[p] Psal. 42, 7

[q] Num. 20, 19

Furthermore, *Moses* assureth before hand what their behauiour shall bee, and promiseth to abstaine from all hurt and wrong. We learne from hence, [r] that the people of God must abstain from all violent incroching vpon the goods and possessions of others: they must not intrude themselues vpon their goods and substance, they must keepe their hands from robbing and stealing, and their hearts from coueting and desiring that which is anothers, and not their owne: they must not take of all that is another mans, so much as a thred or Shoolatchet to inrich themselues. Heereunto come the Lawes giuen of God [s] to his people, *Exod.* 22. *If a man steale an Oxe*

[r] *Doct.* 21. The people of God must abstaine from all wronges and iniuries.

[s] Exod. 22, 1,

Oxe or a Sheep, if a man hurt his neighbours field, or Vine-yard, his Corne or Pasture, he shall make recompence of the best of his owne field, or Vineyard, or Corne, or Pasture, Likewise, *Moses* chargeth them [f] *not to remoone their neighbours marke, which they of old time haue set in their inheritãce, that they might peaceably inherit the land which God had mercifully giuen vnto them.* This Christ teacheth the young man, *Mark*, 10, 19. *Thou shalt hurt no man,* meaning by force or fraud, or by any other meane whatsoeuer in his goods. Thus *Iohn Baptist* instructeth the souldiers that came to his Baptisme, demaunding what they should do, [t] *Do violence to no man, neither accuse any falsely, and be content with your wages.* And heereunto commeth the generall rule beeing the Law of Nature and Nations, [u] *Whatsoeuer yee would that men should doe to you, euen so do ye to them, for this is the Law and the Prophets.* Thus we are directed to a necessary duty required of vs; namely, that wee abstaine from all wrongs and iniuries.

[f] Deut. 19, 14.

[t] Lu. 3, 13, 14

[u] Mat. 7, 12.

Reason. 1. The Reasons of this Doctrine are many. First, in respect of God, who is an auenger of all such dealinges. Oftentimes it falleth out, that men cannot right their owne causes, and Magistrates to whom they should fly, wil not. For who are they that for the most part lie open to violence and oppression, but the poore and Fatherlesse, the Widdow and Stranger, and such as are destitute of friends to helpe them in their good and lawfull causes? But God, both can right the causes of such distressed persons, because he is Almighty: and hee will remedy them, because hee is mercifull. Hee is *GOD of Goddes, and Lord of Lordes, a great God, mighty and terrible, which accepteth no persons, nor taketh rewarde,* [x] *Who doth right vnto the Fatherlesse and Widdow, and loueth the stranger, giuing him food and raiment.* This reason the Apostle vrgeth, 1. *Thes.* 4, 6. *This is the wil of God, euen your sanctification, that no man oppresse or defraud his Brother in any matter: for the Lord is an auenger of all such thinges.* To this purpose [y] *Moses* speaketh, *Exod.* 22. *If thou trouble such, &*

[x] Deut. 10, 17, 18.

[y] Exod 22, 21 22, 23, 24.

so

so he call & cry vnto me, I will surely heare his cry, and my wrath shall be kindled. So the Lord threateneth in the Prophet *Habacuk*, Chap. 2. this ought to preuaile with vs, to teach vs equity, forasmuch as God threatneth to bee reuenged of all iniquity.

Againe, God is the God of righteousnesse and iudgment, therefore he commaundeth and commendeth vnto his people that which is iust and equall, and forbiddeth them the contrarie. Hee hath the Soueraigne right of all thinges in his owne hand, and hath in most excellent wisedome distributed and disposed to euery man his seuerall portion. If this then bee the Nature of God to deale iustly and righteously toward euery one, that no man can complaine of wrong and iniury done of GOD toward him: then such as are the Children of God, must resemble their heauenly Father in doing the woorkes of righteousnesse and equity. This the Prophet [c] in many places teacheth, *Thou art not a God that loueth wickednesse, neither shall euill dwell with thee: the foolish shall not stand in thy sight, for thou hatest all them that worketh iniquity*. Seeing therfore God loueth righteousnesse and hateth wickednesse, he must needes detest and abhorre whatsoeuer is contrary to his Nature; to wit, all vnrighteousnesse and iniustice. Reason 2. [c] Psal. 5, 4, and 45, 7.

Thirdly, we are Bretheren, we professe the same faith, we worship the same God, we looke for the same inheritance, we are sealed with the same Baptisme, we are nourished at the same Table, we liue by the same Faith, wee wait for a better life by the same hope; and therefore being called with such an heauenly calling, oppression and deceite stand not with our holy profession, as *Moses* speaketh to the Israelites, when it came in his heart to visit his Bretheren, to ioyne himselfe to the Church, and to forsake the treasures and pleasures of *Ægipt*, [d] *Sirs ye are Bretheren, why do ye wrong one another?* This is the reason that *Abraham* vsed to *Lot*, to take vp the contention begun among their Seruants, as it were a fire kindled in theyr Reason. 3. [d] Exod 2, 13. Act. 7, 26.

their Houses, threatning to consume them with the timber thereof, and stones thereof, [c] *Let there bee no strife, I pray thee, betweene thee and me, neither betweene thy Heard-men, and my Heard-men, for we are Brethren.* If then GOD be the auenger of all vnrighteous dealing, if hee bee the God of all righteous dealing, iust in all his waies, and vpright in all his workes, and if we must dwell together in vnity, and deale together in equity as Bretheren: then we must abstaine from all subtilty and wrongful dealing, and close or open conueying from another that which is his owne, and not ours.

[c] Gen. 13. 8.

Vse. 1. Let vs see what may bee the Vses and applications of this point. First, if we be not to impaire or diminish, to hurt or hinder them in their goods and possessions: then all community, maintayned by the Anabaptistes, and Family of loue, is ouerthrowne, (being contrary to the direct Law of God) to possesse goods in priuate as proper to one, is approoued by the examples of the Christian Churches planted by the Apostles: and therefore to hold and teach, that nothing doeth, or ought peculiarly and properly to belong vnto another, is reproued & reiected by the Doctrine of the Apostles. The [f] eyght Commaundement being Morrall and perpetual, forbiddeth vs to hurt and annoy our Neighbours goods, and establisheth a distinction of goods & a propriety of possessions. They are therefore greatly and grosly deceiued, and doe notoriously deceiue others, that imagine the difference and distinction of Landes and Goodes, to be brought in by tyranny, not by Law; by violence, not by Iustice; by force and feare, not by right and reason; because as Children of the same Father haue the same right and interest in the goods of their Father: so all men haue equall right and iurisdiction in the Earth, and in all thinges that are vppon the face of the Earth: and for this cause they suppose all thinges common, and nothing proper by the Law of God. But this opinion falleth to the ground, and shall fall so long as the Commaunde-

[f] Exod. 20.

Answere.

maundement ſtandeth in full force, ſtrength, and vertue, as a Bond and Obligation that bindeth vs, and our poſterity for euer. For if all were a Commons and nothing incloſed, if the hedge of propriety were pulled vp, and all lay wide and waſt as a Wilderneſſe without incloſure; then there could bee no ſtealing, no iniury or wrong offered, euery man ſhould take his owne by his own right: & God ſhould forbid that by law which cannot be committed. As if a Law were made, that man ſhould not fly in the Ayre, nor climbe vp into Heauen, nor walke vpon his head, nor bee in many places at once, which thinges are vnpoſsible to humane Nature. But God forbiddeth nothing in vaine.

Againe, if propriety of goods were not ordained of God, but deuiſed of Man, God by precept and commandement, ſhould eſtabliſh and confirme the violence and vſurpation of men, and as it were giue them a free Charter, and his broad Seale to haue and to hold all Goodes wrongfully gotten, as if a Prince ſhould make a Lawe, that whatſoeuer Theeues and Robbers catch by hook or crooke, they ſhall poſſeſſe them by a good and rightfull Title: then which what can be thought more vnreaſonable, or ſpoken more abſurdly? Beſides, what need were there to ſet boundes and Markes in Lands and poſſeſſions? And wherefore are they accurſed [s] of God and Men that remooue ancient bounds and Markes, if there were no propriety? Now where Theft is reſtrayned, where wrong is condemned, where abſtaining from the goods of others is required, there is a difference ſuppoſed betweene thine and mine. [s] Deut. 27, 17.

Moreouer, there could be no giuing, nor buying, nor bargayning, nor ſelling, nor hyring, nor lending, if all thinges were left to the wide world, to bee catched and ſnatched according to the luſt and pleaſure of euery man: in all which notwithſtanding, God by ſpecial Commandements tieth vp & reſtraineth the gripings & greedines of couetous men. For if the *Corinthians* had had al things

h 1 Cor.6, 4. in common, h no strife could arise among them of things pertayning to this life: but inasmuch as they wronged one another in these temporall thinges, and wrangled for them vnder the Infideles, it is plaine that euery man had his own portion distinct from the possession of other men. And the same Apostle, brideling the gaping and

i 1 Cor.7,30,31 greedy desires of men, teacheth, i *That they that vse this world should be as though they vsed it not, & they that buy should be as though they possessed not.* Therefore by this exhortation buying is allowed, possessing is graunted, so that the

k Ephe. 4, 28. heart be not set vpon the world. This is farther confirmed by sundry precepts of the Apostle, k *Let him that hath stolne, steale no more, but let him rather labour, and work with his hands the thing which is good, that hee may haue to giue to him that needeth.* The Wise-man saith, *Prouerbes* 25, 17. *Withdraw thy foot from thy Neighbours house, least he be weary of thee, and hate thee.* But if all were common, it were lawfull to enter euery where, and vse all thinges at our owne pleasure.

Lastly, to what end and purpose should the word of God strictly commaund Almes-giuing, and the workes of mercy and charity, if there were no propriety or seueralty, but an equall communion of all worldly goodes? So to what end should the Apostle *charge the wealthy in*

l 1 Tim.6, 17, 18. *this world to doe good with their goods,* l *and those that be rich to be rich in Faith, and in good workes, to be ready to giue to such as are in need, and to lay vp in store for themselues a good foundation against the time to come?* Surely, the difference between rich and poore could not stand, betweene high and low, but all should bee shufled together in great confusion, contrary to the order and ordinance of God, who is the God of all order and comlinesse among the people. Neither let any obiect the practise of the Primitiue Church,

Obiection. *Acts* 4. where it is said, m *The multitude of them that beleeued were of one heart and of one soule: neither any of them said that any thing of that which he possessed was his owne, but they had all thinges common.* For there is a double kind of com-

m Actes 4,32, and 2. 44.

Answere.

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munion, in respect of Propriety, and in respect of vse. The community in the faithfull stood in the vse of these outward thinges, which they imployed for the good of their fellow members. And therefore albeit some solde their goods and possessions, and parted them according to the necessities of the poore members of Christ, [n] yet the Apostle *Peter* saith to *Ananias*, who had sold his possession and kept away part of the price, *While it remained, appertained it not to thee? And after it was solde, was it not in thine owne power?* But how could they sell their goods, if they were not right owners & lawful Possessors of them? Neyther doth the Text say, that those Christians sold all they had possessed. It is said indeede, [o] *As many as were Owners of Lands and houses, sold, and brought the prices of those thinges which they solde, and laid it before the Apostles feete.* The Scripture sheweth, they sold and brought the price of that they sold: but it saith not, they sold all, & then brought the price of all: for it appeareth, that *Phillip* one of them [p] kept his House still, and entertained the Apostles in the same, and consequently had it furnished for these vses, and fitted to lodge and harbour the godly & faithfull Bretheren.

[n] Acts 5, 4.

[o] Acts 4, 34.

[p] Acts 21, 8.

This community should be in euery liuely feeling mẽber of Christ, who in the publique want of the Church, should be ready and willing to dispossesse themselues of somewhat, for the succour and comfort of other members. So then, they are ouerthrowne, which doe affirme, that it is vnlawfull for Christians to haue or possesse any riches: whereas no man in the Primatiue Church was compelled to make his goodes common. For *Peter* plainly auoucheth, that it lay in the power of *Ananias*, whether he would sell his Land or not: and when he hadde sold it, the Money was his owne, so that hee might haue kept it to himselfe if he had listed. His sinne was, that he pretended to bring the whole price of that which they had sold, whereas they brought a part thereof, and so lyed vnto God. But God requireth at our hands, that wee

should giue cheerefully, not grudgingly; willingly, not constrainedly; readily, not backwardly.

Vse,2. Secondly, seeing vniust dealing is not fitting or agreeable to the Saints: euery one must locke that he liue in a lawfull calling, wherein he must abide, eating his owne Bread, and labouring the thing that is good. So we shal defraud no man, but deale righteously and iustly, and get by lawful meanes: we must restore again that which hath been vnlawfully gotten, and vnconscionably detained, though happily hidden from men, so that the world cannot lay it to our charge, yet our owne heart knoweth it, and chargeth it vpon vs, and our conscience will not passe it ouer, but wee must euermore heare of it, and receiue a checke from it. The crying of an accusing and condemning conscience cannot bee stopped, but is as a thousand witnesses against vs.

Againe, goods wrongfully gotten and kept from the Owner, doe cry against vs, and do lay bitter accusations to our charge. This the [q] Prophet *Habacuk* teacheth, Chapter 2. *Hoe, hee that coueteth an euill couetousnesse to his House, that he may set his nest on high, to escape from the power of euill: thou hast consulted shame to thine owne House, for the Stone shall cry out of the wall, and the beame out of the Timber shall answere it, Woe vnto him that buildeth a Towne with blood, and erecteth a Citty by iniquity.* True it is, the stones haue no mouth to cry, neither the Timber any feeling to suffer wrong at our hands: but the Scripture vseth such manner of speech and forme of wordes, to make vs perceiue the better, by this vehement raising vp of the dumb and senceless creatures, that if we doe amisse before GOD, and deale wrongfully with men, the creatures shal beare witnesse against vs, and aske vengeance vppon vs at the latter day. Therefore he bringeth in the seuerall parts of the house aunswering one another, and singing one to another: one side cryeth out, behold bloud: the other, behold Murther: the one, behold deceit: the other, behold crueltie. Thus the Apostle [r] *Iames* speaketh, Chapter

[q] Hab.2,9,10, 11.

[r] Iames 5, 4.

ter 5. *Behold the hire of the Labourers, which haue reaped your fieldes (which is of you kept backe by fraud) cryeth, and the cries of them which haue reaped, are entred into the eares of the Lord of Hoasts.* Thus we see, how the Creatures abused, doe groane to bee deliuered from the bondage of corruption, and cry out against oppression: the oppressed crieth in the eares of the Lord, and the conscience of the Oppressor as an honest Iurate witnesseth against him, and cryeth for vengeance. And shall the Lord be deafe, and not hear such great and loud out-cryings of so many distressed and oppressed persons entring into the highest Heauens, and piercing the eares of the Lord of Hoasts? *Shal not* [t] *God auenge his elect which day and night cry vnto him, yea, though he suffer long for them?* I tell you, he wil auenge them quickly, to the comfort of the oppressed, but to the confusion of the oppressor. [t] Luke 18,7,8

Vse. 3. Lastly, seeing wrongfull dealing must bee auoided, it serueth to condemne all inordinate liuing in no setled or lawfull calling, idlely, vnthriftily, and prodigally. For euery man liuing in the Church, of what degree or condition whatsoeuer, must haue some particular calling to walke in, how high soeuer his estate be, how great soeuer his reuenewes be: which condemneth the wandring vp and downe of Rogues and Beggers, the Cloysters of Monkes and Fryars, the idlenesse of Rich men that haue Lands and Liuinges, all such as are Drones, vnprofitable to the Church, or Common-wealth, or Family, wherein they abide. *Adam* in time of his innocency, immediatly after his Creation in the Image of God, had a speciall calling appointed him [t] to dresse and keepe the garden. [t] Gene 2,15.

It was likewise saide to him and his posterity immediately after the fall, [u] *In the sweat of thy browes thou shalt eat thy Bread, till thou returne vnto the Earth, out of which thou wast taken,* So the [x] Apostle saith, *We heare that there are some that walke among you inordinately, and worke not at all, but are Busie-bodies: them that are such, we warne and exhort by our Lord Iesus Christ, that they worke with quietnesse, and eate* [u] Gen. 3, 19. [x] 2 Thess 3,11 12.

their owne Bread Chriſt Ieſus, the head of men and Angels, before the ſolemne inueſting and entring into his Office, liued primatly in Ioſephs houſe, and wrought in his trade, and therefore it is,
y Marke 6.3. *that the Iewes call him, not onely the Carpenters ſonne, but a*
Iuſtin. contra. Triphon. *Carpenter.*

If then we would ſettle our ſelues in a lawful calling, eating our owne Bread, truſting in the prouidence of God, contenting our ſelues with our preſent eſtate, thinking it the beſt and fitteſt for vs, wee ſhoulde keepe our ſelues from oppreſſion and wrong. But becauſe ſome liue without any calling, ſome without a lawful calling, others liue diſtruſtfull and diſcontented, it driueth them to make vngodly ſhifts, and vſe vnlawfull meanes which God abhorreth. Let vs lay theſe thinges to our owne hearts, and not ſpend our dayes in ydleneſſe. The time
z Ephe. 5,16. is precious, z let vs ſeeke to redeeme it. Let vs euerie day do ſome good or other, let vs learne ſome good of others, or be teaching ſome good thing to others. But alas, how many are there in all places that ſpend whole dayes, and months, and yeares in Vanity? who, if they would call themſelues to an account of their liues paſt, might ſee & perceiue many daies paſſe ouer their heads without doing any good, whereof albeit they will take no account of themſelues, yet they muſt giue an account to God at the day of Iudgement.

Verſe 23. *But Sihon gaue Iſrael no licence to paſſe through his border: and Sihon aſſembled all his people, & went out againſt Iſraell into the wilderneſſe, &c.* The requeſt to giue the *Iſraelites* a quiet and peaceable paſſage, beeing quyet and peaceable men, was iuſt and reaſonable: yet the petition is denyed, and the people themſelues that made it, are perſecuted. They offered no wrong, they drewe no
a *Doct.* 22. The wicked hate and perſecute the godly without cauſe. ſword, they ſhotte no Arrow, they caſt no Dart, they took away nothing, yet they are hated and hurried vnto the death, and aſſaulted without mercy. This teacheth, (a) that the vngodly do hate and perſecute the Godly without cauſe. This is the practiſe of wicked men, to

pur-

pursue the Children of God with all iniuries and despightfull dealing, albeit they offer no occasion of hurt or harme vnto them. We see this practise in *Cain*, [b] who hated his Brother, and albeit he spake friendly vnto him, yet drawing him into the field, he rose vp against him & slew him. This the Prophet [c] complaineth of, *Psalm*, 69. *They that hate me without a cause are moe then the haires of my head, they that would destroy me, and are mine Enemies falsely are mighty, so that I restored that which I tooke not.* And *Psalm*, 35. *without cause haue they hid the pitte, and their net for mee: without cause they digged a pit for my soule.* *Ioseph* was solde as a slaue, and imprisoned as a Malefactor. *Ieremy* was many wayes troubled and clapped vp; *Dauid* was hated and hunted from place to place. The Apostles were whipped and scourged in the Synagogues; *Stephen* was reuiled and stoned; Christ was scorned and crucified. *Paule* was buffeted and persecuted. The Saints were tryed by mocking, burned in the fire, slaine with the sword, they wandred in the wildernesse, they were hidden in caues and holes of the earth.

[b] Gen. 4, 8.

[c] Psal 69, 4. and 35, 7.

The Reasons are very plaine and direct. For first, it seemeth vnto them more then strange, that the faithful are not brethren with them in euil, but seperate themselues from them, & wil touch no vnclean thing. *If we were of the of the world, the world would loue his owne, but because wee are chosen out of the world, therefore the world hateth vs.* So long as *Paule* ioyned with the Pharisies in persecuting the Church, and imprisoning all those that called vpon the Lord Iesus, who was in greater fauour and credite with thē? But when he was called to preach the truth which before hee had oppugned, and became zealous in the faith which before he destroyed, [d] by and by the *Iewes* tooke Counsell to kill him. Christ Iesus the Lord of life, before he was installed into his Office, [e] was in fauour with God and men: but when he was Baptized, albeit he was alwayes in fauour with his Father, yet imediately afterward, he was tempted of the Deuill, contemned

Reason. 1.

[d] Acts. 9, 23.

[e] Luke 2, 52. and 3, 2. and 4 28, 29.

of

of his Countrey-men, and led to the edge of an hill to be cast downe head-long. This is that which the Apo-
f 1 Pet. 4. 4,5 stle Peter witnesseth, f *It seemeth to them strange, that ye run not with them into the same excesse of riot, therefore speake they euill of you, which shall giue an account to him that is readie to iudge quicke and dead. Thus they reward vs euill for good, and hate vs with a deadly hatred, because we follow goodnesse, and do not follow them in all lewdnesse.* But it is better for vs to haue the hatred of men, and the ill will of all the world, then faile in any part of our duty to God, who is able to cast body and soule into hell.

Reason 2: Secondly, no maruell if the wicked hate the godly, for the world hateth Christ. He was called a *Samaritan*, he was counted a Coniurer, he was esteemed as a Drunkard, a deceiuer, a deuill, a friend of Publicans and sinners. If they haue thus reuiled the Maister of the house, no maruell if they raile vpon the seruant. If they regard not the head, no maruell if they respect not the mem-
g Iohn 13, 16 and 16, 20. bers. *The Ambassador* g *must not looke to be greater then hee that sent him: the Disciple must not dreame of a better condition*
h Luk. 23, 31 *then the Lord: if they haue done thus* h *to the greene tree, what will they do to the dry and withered?* If they deale thus with him that is alwayes fruitfull and flourishing, and liueth for euer, we must not looke that they should deale better with vs that are vnfruitfull and full of the vnsauoury fruits of our corruption. This Christ himselfe teacheth
i Mat. 10, 24, 25. in sundry places, i *The Disciple is not aboue his Maister, nor the seruant aboue his Lord: it is not enough for the Disciple to be as his Maister is, and the seruant as his Lord: if they haue called the Maister of the house* Belzebub, *how much more them of his household?* So then, we consider that the faithfull run not ryot with the vngodly, or that Christ himselfe was hated of the world in both respects, we may collect and conclude that it is the lot & portion of Gods people to haue hard entertainment of the world, and to be hated of all men for Christs sake.

Vse. 1. Now let vs see what Vses may bee gathered from hence.

hence. Firſt, we may aſſure our ſelues, that it is a lamentable and wofull condition to liue and dwell among ſuch malicious and miſchieuous enemies. They grin and grinde their teeth at vs like Dogs: they gape at vs with their mouths like the ramping and roaring Lion: they puſh at vs with their heads like the fat Bulles of *Baſhan*: they run at vs with their hornes like the Vnicorne, they whet their tuskes at vs like the wilde Bore out of the wood: they ſeeke to eate vs vp like the ſauage Beaſts of the field & Forreſt. Would we not take it to be a fearefull condition to be carried into a great and terrible wilderneſſe, and to be compaſſed about with Dragons, Tigres, Beares, and other deuouring beaſts, ready to teare vs in pieces while there is none to helpe? But man vnto man, is many times all theſe: eſpecially the vnfaithfull man to the faithfull. For what [k] *Fellowſhip is there betweene the ſeede of the woman, and the ſeed of the Serpent? What Communion betweene light and darkeneſſe? and what concord betweene Chriſt and Belial.* This the Prophet acknowledged and felt by experience in his own perſon, [l] *Woe is me that I remained in* Meſhech, *and dwelt in the Tents of* Kedar: *my ſoule hath too long dwelt with him that hateth peace: I ſeeke peace, and when I ſpeake thereof, they are bent to warre.* For as the ſociety of the faithfull is good and comely, like the precious Oyntment vpon the head of *Aaron*, and as the dew falling vppon the Mountaines of *Hermon* and *Sion*, becauſe they take ſweet Counſell together, and go vnto the houſe of God as companions: ſo the accompanying and conuerſing with euill perſons is irkeſome and tedious to the godly, as if they liued with Wolues and wild beaſts in the wilderneſſe. True it is, the people of God hate and abhorre the ſinnes of the vngodly, but yet loue their perſons, as the Phyſition hateth the diſeaſe, but loueth the perſon of his patient. But the vngodly hate, not onely the infirmities of the faithfull, but their perſons euen vnto the death, as the dung of the earth, and the off-ſcouring of all things, and therefore we muſt needs account

[k] 2. Cor. 6, 14

[l] Pſal 120, 5, 6, 7.

account it a wofull condition full of griefe, anguish, and vexation of spirit to liue among them. This life is as a continuall death.

Vse. 2. Secondly, seeing this is the entertainment that wee must looke for, and shall finde in the world, to be hated & harrowed by the vngodly, it standeth vs vpon to liue in vnity, and to loue one another, as the children of the father, and the Disciples of Christ. When Enemies daily increase and ioyne their forces together in a common hand, and a vnited league, it standeth all those vpon that are of the Communion of Saints, [m] that are come vnto mount *Sion*, to the Citty of the liuing God, and to the assembly and congregation of the first borne, which are written in heauen, to vnite and combine themselues together as one man. The aduersaries of the Church are many, their power is mighty, their mallice is vnsatiable against the little flocke of Christ: it is time therefore for vs to ioyne our selues against the common aduersary. Who can bee ignorant how the Popish crew associate themselues together, seeking to subuert the state, and to ouer-throw true Religion established among vs, beeing resolued by murderous Masse-Priests, and set on fire of hell? We haue also many hollow-hearted Hypocrites, damnable Atheists, filthy Libertines, and sundry loose liuers, that can abide none to make any sincere profession of godlines. The poore sheepe and innocent Lambs of Christ amidst so many subtil Foxes and cruell wolues, had neede loue one another, being hated of the world, and seeke the good one of another being maligned of the wicked.

[m] Heb. 12, 22, 23.

Heereunto Christ exhorteth in [n] sundry places, as *Ioh.* 13. *A new Commandement giue I vnto you, that ye loue one another, as I haue loued you, that ye also loue one another: by this shall all men know that ye are my Disciples, if ye haue loue one another.* And in the 16. Chapter, he moueth the Disciples to loue one another, seeing they are hated of the world, as their Maister was. This therefore is the comfort of a true

[n] Iohn 13, 34 35, & 16, 12. 18, 19. 1 Iohn 3, 11.

true Christian, that albeit hee be hated of the vngodly, yet there is a true Communion among the beleeuers of all gifts and graces granted vnto them, being readie to teach the ignorant, to gather home them that go astray, to binde vp the broken hearted, to comfort the weake, to conuince the deceiued, to admonish the vnruly, to stirre vp them that are dull, and to incourage all in well-doing. And touching the bodies of our Brethren, those that haue this worlds good, must shew themselues willing to helpe the poore, to feed the hungry, to cloath the naked, to raise vp the distressed, to visit the sicke, ° and *to do good to all, but especially to them that are of the Houshold of Faith.* ° Gal. 6, 10,

Lastly, seeing hatred lodgeth in the heart of a wicked man toward the faithfull, it is our duty to pray to God to be deliuered from vnreasonable and euill men, P *Seeing all haue not faith: and that liuing among them, we may bee* P 2 Thes 3, 2, 3 *established and kept blamelesse and pure from euill,* q *and may* q Phil 2, 15. *shine as lights in the midst of a crooked and naughtie nation, holding forth the word of life.* This the Prophet *Dauid* declareth, *They rewarded mee euill for good,* r *in my aduersity they* r Psal. 35, 12, *reioyced, the abiects assembled themselues against mee with the false scoffers at bankets, gnashing their teeth against mee, albeit when they were sicke I humbled my soule with fasting, and behaued my selfe toward them as to my friend, or as to my Brother. Lord how long wilt thou behold this? Deliuer my soule from their tumult, euen my desolate soule from the Lions.* Thus doth God weane vs from the loue & liking of this world, that we should looke and long after his kingdome, where is fulnesse of ioy for euermore. *Vse.* 3. 13, 15, 16, 17

Verse 25, 26. *And Israel tooke all those Cities: therefore Israel dwelleth in all the Cities of the* Amorites *in* Heshbon, *and in all the Villages thereof.* These Cities taken by the *Israelites* did sometimes belong to the *Moabites*, as appeareth, *Iudges* 11. But *Sihon* had taken them from *Ueheb* the former King of the *Moabites*. So then, in these wordes we haue the preuenting of an Obiection, as s *Lyra* well obserueth s *Lyra in Num. Chap.* 21.

obserueth vppon this place, where it is saide, that *Israell* dwelt in *Heshbon*, and in the Villages thereof, which properly belonged to the Land of *Moab*, as part and parcell thereof, beeing now rent and torne in pieces as a body that had lost many limbs and members. Some man therefore might aske the Question, how came the Israelites to possesse that Land, seeing they were expresly restrained and forbidden of GOD to fight against the *Moabites*, and they were tolde that they should haue no part nor portion of their Land giuen vnto them, *Deut.* 2, 9. *Thou shalt not vexe Moab: neither prouoke thē to battell, for I will not giue thee of their Land for a possession.* To this *Moses* answereth, that albeit it could not be denyed and gaine-sayed, but that the Cities were in former time within the Borders and Territories of *Moab*, yet *Sihon* had taken them away by right of Warre, and conquest of the Sword: so that now they were alienated from the *Moabites*, and appropriated to the *Amorites*, who possessed them and dwelt in them. So then, the Israelites offered no wrong to the *Moabites*, but recouered the places to their owne vse out of the hand of the *Amorites*. Neither did *Moab* lay any claime to them for many Generations, as *Iephtah* declareth, *Iudg.* 11. and this is the right that Israell hath to these Cities.

Thus we see what dealings passed betweene the *Moabites* and the *Amorites* before *Israell* came to these places: both of them were Idolaters, both wicked men, both grosly ignorant of the true worship of God, and desperate Enemies to the true Church: one is ready to cut the throat of another, and killeth one another in battell.

[t] *Doct.* 22. God often punisheth one euil man by the hand of another.

We learne from hence, [t] that God punisheth oftentimes one wicked man by the hand of another. He rayseth vp and armeth one of them to destroy another, to eate vp and consume another. This truth appeareth in many other places of holy Scriptures. *Chedor-laomer* vsurping Dominion ouer other Nations, maketh Warre against them, [u] and tooke away all the substance as a prey and booty

[u] Gen. 14, 5, 6 7, 8.

booty out of *Sodome* and *Gomorrah*. GOD in his prouidence causeth one euill man to slay another. The *Sodomites* were exceeding Sinners against the Lord. Hee rayseth vp an enemy, not much better then themselues for their destruction. The like wee see in the example of the *Midianites*, *Who sheathed* x *their Swordes in their owne bowels*. Indeede *Gideon* gaue his men at armes, that went with him to that seruice, Lampes, Trumpets, and Pitchers, and thus hee marched against his enemies: they sounded their Trumpets, they brake their Pitchers, they lighted their Lampes, then the Hoast of the *Midianites* fledde, and euery mans Sword was set against his Neighbour, their owne Weapons were their owne bane, their owne men were their owne Murtherers, and so they destroied one another. This the Prophet *Habacuk* sheweth, y when the Law was dissolued, Iustice oppressed, cruelty practised, and all wickednesse was aduanced among them, the Lord would worke a wonder among them, *He would raise vp the Chaldeans against them, a bitter and furious Nation to destroy them, a people worse then themselues*. This is that which *Isaiah* the Prophet pointeth vnto, when he saith, z *Euery one shall eate the flesh of his owne Arme, Manasseh Ephraim: and Ephraim Manasseh: and they both shall be against Iudah*. Likewise he propheseth the the destruction of *Babilon* by the *Medes* and *Persians*, Chapter 13, 17. The destruction of the *Ægiptians* by the *Assyrians*, Chapt. 19. *Yea he would set the Ægiptians against the Ægiptians, so that euery one should fight against his Brother, and euery one against his Neighbour, Citty against Citty, and Kingdome against Kingdome*. All these examples and propheſies serue to strengthen vs in this truth: That God oftentimes vseth wicked Instrumentes in the execution of his righteous Iudgements, and stirreth vp one euill man against another.

x Iudg. 7, 20, 22.

y Hab. 1, 6.

z Esay. 9, 21, and 13, 17. & 19, 2, 4.

The reasons of this order and manner of Gods working are not hard to find. For first, who shall limit him what meanes to vse, and what persons to imploy in his ser-

Reason. 1.

ſeruice? Dare any Subiect preſcribe vnto his Prince whom hee ſhall ſend? Or ſhall a Seruant teach and appoint his Maiſter whom he ſhall entertaine to performe his buſineſſe? Or will any Magiſtrate and Maiſter take well ſuch pride and preſumption? Shall God then, the King of Kings, and the Maiſter ouer all men, bee ſtinted and limited whom he ſhal vſe? As none can appoint him what he ſhall doe, or when he ſhall puniſh, or whom he ſhall correct: no more can wee decree or determine the meanes and manner of his proceedings. He appointeth the times and ſeaſons of puniſhing, hee ſingleth out the perſons to be puniſhed. For who hath knowne the mind of the Lord? Or who was his Counſeller? Hee will finde out his Enemies in their ſinnes, and he will chuſe out the Inſtruments of his owne Iudgements. Hee armeth many times men of euill hearts, and of vncleane hands to doe his workes diligently, and to accompliſh his wayes feruently. When the Lord would ſmite the Houſe of *Ahab*, and auenge the bloud of his Seruants the Prophets, *Iehu* is annointed King ouer Iſraell, [a] and made the Rodde of the Lord, who performed his word and will to the full, he ſlew *Ieboram*, caſt downe *Iezabell*, and ſlew the Prieſts of *Baal*: yet notwithſtanding all his zeale which he pretended for the Lord, his heart was not vpright before him, neither regarded he to walk in the Law of the Lord God of Iſraell, neither departed hee from the ſinnes of *Ieroboam*, which made Iſraell to ſinne. As then the work is the Lordes, ſo is the Worke-man: and as the Iudgement is his, ſo is the Inſtrument which hee chuſeth and fitteth to effect the ſame, without the preſcription and appointment of any other.

[a] 2 King. 9,7, and 10. 31.

Reaſon. 2. Againe, albeit they be wicked and vngodly men, Infidels and Idolaters that he imploieth to finiſh his work, and to bring his decree and determination to paſſe, yet he frameth their heartes to ſerue his prouidence, as ſeemeth good in his heauenly wiſedome. He hath the hearts of all men in his hand, euen of Kinges, to turne them about

about to be Inſtruments of his wil. If then he can change the hearts of Enemies, no maruaile if hee vſe them as his Seruants. So hee vſeth the ſeruice of the Deuils and euill Spirites, and maketh them to doe his will, and againſt their will; and further the ſaluation of his Children, whom they purpoſed to bring to deſpaire and damnation, [b] as appeareth in the Hiſtory of *Iobs* tentations. Albeit they bee not his faithfull Seruantes to doe his will cheerefully, yet they are as his Slaues to ſerue him by conſtraint and compulſion. This the Apoſtle *Iohn* declareth in the deſtruction of that great Whore which is drunke with the bloud of the Saintes, with whom the kings of the earth committed fornication; namely, [c] *that they gaue their power and authority to the Beaſt, but they ſhall hate the Whore, make her deſolate, eate her fleſh, and burne her with fire: for God hath put in their heartes to fulfill his will, and to doe with one conſent, for to giue their Kingdome vnto the beaſt, vntill the words of God be fulfilled.* Nothing is done without the will of God. He holdeth in his handes the harts and purpoſes of Princes, and great men vpon earth, and directeth them by a ſecret motion to worke what he pleaſeth, whether they knowe his will or know it not, the whole action commeth of him, and from him. For howſoeuer it might ſeeme hard and harſh, that the Angell ſaith, it was God that put it into the hearts of Kinges to aduance the Papacy, which was the worke of the deuill to ſeduce the world: yet after a ſort the Lord alſo dooth it, who as a iuſt Iudge for the wickedneſſe of the World, and contempt of the Goſpell, letteth looſe Satan to deceiue in his heauy, yet righteous Iudgement.

[b] Iob 1, and 2

[c] Reue. 17, 15, 16, 17.

So the Apoſtle teacheth, [d] *That God ſhall ſend ſtrong deluſions, that they ſhall beleeue lies, that will not embrace and receiue the truth.* So then, whether wee conſider, that hee hath alwaies meanes in his owne power, or whether we conſider, that the heartes of all men are framed after his will, we ſee this to be an euident truth, that hee often vſeth one euill man to bring another to deſtruction, who

[d] 2 Theſ. 2, 11

as

as he punisheth sin with sin, so doth he one Sinner by another. Such is the sufferance of God, who in the execution of his Iudgements raiseth one murtherer to kill another, and breaketh the brands of fire vppon the head of him that first kindled the same.

Vse. I. The Vses are to be thought vpon, and to bee learned of vs. First, maruaile not if wicked men many times prosper and preuaile. For if God vse them as his Roddes, and inableth them to worke his will, albeit they do not feare God, nor purpose to serue him, nor ayme at his glory, yet they shall ouercome and haue the vpper hand, for God hath sent them, God hath armed them, God hath said vnto thē, go and prosper. Let vs not therefore think when euill men preuaile, that all thinges are shufled and hudled together: let vs not doubt of Gods high prouidence ouer-ruling the world: let vs not make prosperity a note of the Church, as if it were alwaies here in flourishing estate, multiplying in wealth, abounding in friends, glorious in victories, flowing in honours, increasing in multitudes, and excelling in outward priuiledges, for God many times raiseth vppe the heades of euill men to bring mighty thinges to passe. This the [c] Prophet *Ezekiel* declareth, Chapter 29. *Sonne of Man,* Nabucadnezzar *King of* Babel, *caused his Army to serue a great seruice against* Tyrus: *euery head was made bald, and euery shoulder was made bare: yet had he no wages, nor yet his Army for* Tyrus, *for the seruice that he serued against it: therefore thus saith the Lord God: Behold, I will giue the Land of Ægipt to the King of* Babel, *& he shal take her multitude, and spoile her spoile, and take her prey, and it shall be the wages of his Army: I haue giuen him the Land of Ægipt for his labour that hee serued against it: because they wrought for me, saith the Lord God.* Where the Prophet sheweth, that *Nebucadnezzar* had serued Gods prouidence in the siedge and sacking of *Tyrus*; & therefore he had another Kingdome giuen him for it and blessed with victory ouer other enemies. This is the reason why euill men are set vp, and haue a reward of temporall

[c] Ezek. 29, 18, 19, 20.

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blessings, because they are Gods Souldiers, and are vnder his pay, who suffereth them not to goe and depart without their wages. Thus all earthly thinges fall out alike to all, f and there is the same outward condition belonging to all, *To the iust and vniust, to the pure and to the polluted.* f Eccle. 9, 2.

Secondly, seeing God armeth one wicked man against another, let vs from hence know assuredly, there are no waies to withstand his wrath, no pollicy to preuent his Iudgements, no force that can resist his purposes. Wee see how many meanes he hath to bring forth his decrees: he can make the vngodly serue him, whensoeuer he will commaund them. True it is, Gods Children guided by his Spirite, and framed to the obedience of his will, will alwaies be seruiceable to him with cheerefulnesse of hart and willingnesse of minde. If he commaund his Aduersaries any work, they must obey him, albeit against their wils: he enforceth them as Slaues to do his will. Whatsoeuer their purposes bee, God disposeth them to bring his owne decrees to passe. What man then can promise to himselfe rest and peace, or thinke to winde himselfe from the hand of GOD, or escape the sentence gone out against him, or stand against God comming out to take vengeance vpon him? Seeing he hath so many Seruants in readinesse set in battell aray to performe his purposes, and can single out what Instruments he listeth, albeit as euill as themselues? This the Prophets teach euery where, to the terror of all Gods Enemies. Consider that *Ieremy* is bold, g and saith to *Zedekiah* King of *Iudah*, *Deceiue not your selues*, saying; *The Caldeans shal surely depart from vs, for they shal not depart: for though ye had smitten the whole hoast of the Caldeans that fight against you, and there remained but wounded men among them, yet should euery Man rise vp in his Tent and burne this Citty with fire.* The destruction of the vngodly hangeth not vpon the power and pleasure of men, nor on the might and multitude of Souldiers, but on the Iudgement of God, who giueth *Vse 2.* g Ier. 37, 9, 10.

strength to the weake, and courage to the Coward, and might to the maimed man, to root out & to destroy. This should greatly humble and terrifie the wicked man, that promiseth safety and security to himselfe, who notwithstanding lyeth open euery way to the wrath and indignation of God.

Vse.3. Lastly, seeing GOD maketh one wicked man ouerthrowe another, let the people of God comfort themselues, though they be ouer-burdened and ouer mastered by them. A time will come, and loe, it tarryeth not, when those wicked men that oppresse & vex the church shall be rooted out. The Lord of Hoastes hath men and Angels, and all Creatures to worke out their destruction: he can whistle for other Enemies, as euill as themselues to come against them, to conquer and ouercome them. Be not therfore daunted to see them rule & raigne:

h Psal 37, 1, 2, 3, 35, 36. h *Fret not thy selfe because of the euill Men, neither be enuious for the euill doers, for they shall soone be cut downe like Grasse, & shall wither as the greene Herb. Trust in the Lord and doe good, dwell in the Land and thou shalt be fed assuredly. I haue seene the wicked strong, and spreading himselfe like a greene Bay tree, yet he passed away, and loe he was gone, and I sought him, but hee could not be found.* Let vs therefore no whit be troubled to see the Enemies of GOD and of the godly exalted and lifted vp, they are set in slippery places, they are suddainly destroied & horribly consumed as a dream whē one awaketh:

i Iudg 9, 23, 24 *For God sendeth an euil Spirit amongthē, as he did betweene Abimelech and the men of Shechem, to be reuenged of the cruelty which they had shewed toward the 70. Sons of Ierubbaal.* We see this in the diliuery of the Church out of *Babylon*, God stirred vp the *Medes* and *Persians*, as great Idolaters, as proude and prophane persons, as themselues, and by

k Esa. 21, 2, 10 *Cyrus* deliuered them, whom k long before hee had designed and deputed to that worke. This the Prophet *Esay* sheweth, Chapter 21. 2. *A greeuous Vision was shewed vnto me, the transgressour against the transgressor, and the destroyer against a destroyer: O my threshing, and the Corne of my floore,*

that

that which I haue heard of the Lord of Hoastes, the God of Israell, haue I shewed vnto thee. So then, albeit the Church were as it were threshed with a Flaile, and a Cartwheele turned vpon their backes, albeit their loynes were filled with sorrow, yet shall their Enemies come to ruine and destruction, l *Babel is fallen, it is fallen, and all the Images of her Gods hath hee broken to the ground.* Howsoeuer therefore the estate of the Church in *Babilon* seemed desperate, and past all hope of recouering her former glory, yet we see God wanted not waies and meanes to free his chosen people, and set them at liberty, hee raysed the *Medes* and *Persians* to lead them by the hande out of the hand of their oppressours. His hand is not now shortned, his power is not now weakened, he can deale thus with all his Enemies, and the Enemies of his Church. If hee blow vpon them with the blast of his mouth, they passe away suddainely, as the Chaffe is scattered before the winde. An example heereof is recorded in the holy Hystory, 2. *Chron.* 20. when a great multitude of the *Moabites*, *Ammonites*, and *Amorites*, assembled themselues to fight against *Iehosaphat*, after he had set himselfe to seeke the Lord, proclaiming a fast throughout all *Iudah*, asking counsell of the Lord, & praying to him in the zeale of his Spirit, m the Enemies slew one another with the Sword. *For the Children of Ammon rose vp against the Inhabitants of Mount Seir to slay and to destroy them: and when they had made an end of the Inhabitantes of Seir, euery one helped to destroy another.* Thus doeth God turne the edge of the Sword, drawne against the Church, vpon themselues, & rescueth his people when there is none to help. We haue had experience of Gods protection of his Church, our eyes haue seene, and our eares haue heard how one hath butchered and murthered another, whereby God hath giuen a time of rest and breathing vnto his Seruants. He is the same without changing, with him is no variablenesse, neither shaddow of turning, if we turn to him with all our hearts, he will turne to vs, and not suffer the Rod

l Esay 21, 9.

m 2 Chro. 20, 23.

of the wicked alwayes to rest on the lot of the righteous, least they should put forth their hand to wickednes.

Therefore Israell *dwelleth in all the Cities of the* Amorites *in* Heshbon, *and in al the Villages thereof.* We haue heard of the Murthers and slaughters that were betweene the *Moabites* and the *Amorites*, in the which, howsoeuer one fought to defend himselfe, the other preuailed by vsurpation (as might sometimes ouer-commeth right:) yet the purpose of God, who ouer-swayeth all actions of men, and draweth good out of euill, was to giue rest to his people, and to make them inherit and inhabit the Cities and Villages which the *Amorites* had wrongfully gotten. Heereby we learne for our instruction, that [n] God oftentimes bringeth the godly and faithful, that please him, to inherit the Landes and possessions of the wicked and vngodly. Howsoeuer the beleeuers, that feare God, are many times thrust out of house & home, and haue their lawfull possessions taken from them, [o] as we see in *Naboths* Vineyard, and in *Abrahams* well: yet sometimes God returneth in mercy to the faithfull, and maketh the substance and inheritance of the vnfaithfull, to descend vnto them. This is confirmed in the Booke of *Exodus*, at the departure of Israell out of the Land of Egypt, at which time God recompenced the sore labors and heauy trauels of his people imposed vpon them by cruell Taske-maisters, [p] *For they asked of the Egiptians Iewels of Siluer, and Ingots of Gold, and change of raiment; then the Lord gaue them fauour in the sight of the* Egyptians, *so that they granted their requests, inriched the* Israelites, *and spoiled themselues.*

[n] *Doct* 24. Gods children are oftentimes brought into the inheritance of the vnfaithfull

[o] 2 Kin. 21, 15 Gen. 21. 25.

[p] Exod 12, 35 36.

This goodnesse of God the Prophet with praise acknowledgeth toward his people, saying; [q] *He cast out the Heathen before them, and caused them to fall to the lot of his inheritance, and made the Tribes of Israel to dwell in their Tabernacles.* This verifieth the [r] saying of the wise man, *Pro.* 28. *He that encreaseth his riches by vsury and interest, gathereth them for him that will be mercifull to the poore.* And in ano-

[q] Psal. 78, 55

[r] Pro. 28, 8, and 13, 22.

ther

other place. *The good man shall giue inheritance to his childrens Children, and the riches of the sinner is laide vp for the iust.* In like manner *Iob* describing the condition of the vngodly, [f] sheweth that *though he should heape vp Siluer as the dust, and prepare raiment as the Clay: he may prepare it, but the iust shall put it on, and the Innocent shall deuide the siluer.* Thus God taketh away the things of this life from such as vse them wickedly, and bestoweth them vppon such as will imploy them lawfully.

[f] Iob. 27. 16, 17.

The Reasons remaine to be considered to strengthen this truth, and to make it appeare to the consciences of all of vs to be a necessary and apparant truth. First of al, the mercy of God, toward such as are sealed vp to be his seruants, is without end; there is no brim nor bottome of it. If then his mercy surmount our thoughts, he will let passe no part of his kindnesse toward them that do feare him. Thus the [t] Prophet reasoneth, *Psalme.* 136. Where, vppon these examples of Gods great kindnesse toward *Israell*, in ouer-throwing *Sihon* King of the *Amorites*, and *Og* the King of *Basban*, he saith, *He gaue their land for an heritage, for his mercy indureth for euer: euen an heritage vnto Israel his seruant, for his mercy indureth for euer.* Whensoeuer therefore we see this come to passe, wee must acknowledge the cause of it to be in God, who ceaseth not to be good to those that be his.

Reason. 1.

[t] Psal. 136, 21 22.

Againe, God maketh knowne his power among his people, to teach them to depend vpon him, to shew vnto them that they serue not a weake and impotent God, and to instruct them to walke in the obedience of his wayes. This the [u] Prophet pointeth out, *Psal.* 44. *Thou hast driuen out the Heathen with thine hand and planted them, thou hast destroyed the people, and caused them to grow: for they inherited not the land by their owne sword, neither did their owne arme saue them, but thy right hand, and thine arme, and the light of thy countenance, because thou fauouredst them.* And *Psal.* 111, 6. *He hath shewed to his people the power of his workes, in giuing vnto thē the heritage of the Heathen:* & again, *Ps.* 105. *He brought forth his*

Reason. 2.

[u] Psal. 44, 2, 3, and 111, 6, & 105, 44, 45,

people with ioy, and his chosen with gladnesse, hee gaue them the Lands of the Heathen, and they tooke the labours of the people in possession, that they might keepe his statutes, & obserue his lawes. Thus then whether wee consider the vnspeakeable mercie of God in giuing, or his infinit power in blessing his children, wee may easily vnderstand, that God oftentimes planteth his Church in the possessions of his and their Enemies, and maketh them inherit their substance.

Vse. 1. The Vses follow. First, this truth teacheth, who is the soueraigne disposer of all things in Heauen and Earth; namely, God. He ordereth kingdomes, and disposeth Countries, he giueth and taketh away, he encreaseth & diminisheth, hee maketh rich, and maketh poore. It is not our owne strength or pollicy; it is not our owne care or labour, it is the bountifulnesse and blessing of God, that is all in all. We haue heere beneath vpon the Earth owners and Land-lords, we haue such as account themselues possessors of houses and lands: but wee must know that we are al Tenants at will, wee inioy nothing by Lease or Indenture for tearme of yeares but hold the tenure of the Lands & liuings at the wil and pleasure of the great and high Land-lord of all the world. This is the confession of *Hannah* in her song of thankesgiuing, [u] *The Lord maketh poore, and maketh rich, bringeth low, and exalteth: he raiseth vp the poore out of the dust, and lifteth vp the Begger from the Dunghill, to set them among Princes, and to make them inherit the seate of glory, for the Pillers of the earth are the Lords, & he hath set the world vpon them.* Whatsoeuer therefore wee haue, let vs acknowledge therein, not our owne deserts or merits, but the goodnesse of God toward vs, filling vs with good things to serue him.

[u] 1. Sam. 2, 7. 8

Vse 2. Secondly, seeing God maketh his owne seruants to inherit the possession of others. Let vs from hence confesse, that all the carke and care of man with his best indeuours cannot alwaies attain to the benefit and fruit of his trauell, but he prouideth that which another inioyeth. This the [x] Prophet *Haggai* testifieth, *Ch. 1. Ye haue sown much,*

[x] Hag. 1, 6, 9.

much, and bring in little; ye eate, but ye haue not enough; ye drink, but ye are not filled; ye cloath you, but ye are not warme; and hee that earneth wages, putteth the wages into a broken Bagge: for when ye brought it home, I did blow vpon it, and ſo did bring it to nothing. According to that which our Sauiour addeth, *y Which of you by taking care is able to adde one cubite vnto his ſtature?* This the wiſe man teacheth in the Prouerbes, *z The deceitfull man roaſteth not that he tooke in hunting: but the riches of the diligent man are precious.* Wherefore it ſtandeth vs vpon, not to be immoderately penſiue, and diſtruſtfully careful for the profits and commodities of this life, nor truſt in the labours of our owne hands, but pray to God to ſend vs his bleſſing, and to poure downe the riches of his grace vpon vs, as the ſhowre vpō the herbes, and as the great raine vpon the graſſe. It is not our owne worke that can giue vs wealth, nor our owne labour can make vs rich. *Except the Lord builde the houſe, (a) they labour in vaine that builde it: except the Lord watch the City, the keeper watcheth in vaine: it is vaine for you to riſe early, and to lie downe late, and eate the Bread of ſorrow, but hee will ſurely giue reſt to his beloued.* So then we muſt confeſſe, that nothing in houſe or City, nothing in Church or Commonwealth can be enterprized and finiſhed aright, except God bee the directer and guider of it. To the end therefore the bleſſings of God may euer concurre with our lawful labours, let vs ſanctifie them with prayer, & craue of God his ſpeciall fauour to bleſſe the workes of our handes to his glory and our comfort,

y Mat. 6, 27.

z Pro. 12, 27.

a Pſa. 127, 1, 2

Thirdly, ſeeing wicked men after all their paines and labours do lay vp in ſtore for the faithfull, both the one and the other ſort muſt lay this vnto their hearts. Let the vngodly howle and lament their folly, and not truſt in their owne ſtrength. It is a great griefe for a naturall and carnall man to depart from his ſubſtance and treaſure, vpon which he hath ſet his hart: but this doubleth his griefe, and increaſeth his ſorrow to ſee ſuch as hee holdeth his Enemies to enter vpon them, and quietly to enioy

Vſe 3.

enioy them. What can more humble them, then to take from them the comfort wherein they reſted, & the ſtaffe whereon they leaned, and the confidence wherein they truſted, ſo bereauing them of the fruite of their hands, which was the ioy of their harts, the hope of their liues, and the key of all their comfort. This Vſe is directly concluded by the Prophet *Ieremy*. *Behold, the daies come, ſaith the Lord, that I will cauſe a noiſe of warre to bee heard in* Rabbah *of the* Amonites, *and it ſhall be a deſolate heape, and her Daughters ſhall be burnt with fire, then ſhal* Iſraell *poſſeſſe thoſe that poſſeſſed him, ſaith the Lord: Howle, O* Heſhbon, *for* Ai *is waſted: cry ye daughters of* Rabbah, *gird you with Sackecloath, mourn and turne too and fro by the hedges, &c.* Wherefore let vs not put our affiance and confidence in theſe earthly, tranſitory, and vncertaine things, which take their wings as an Eagle, and flye into the heauen. On the other ſide, this ſhould comfort the faithfull in the vprightneſſe of their hearts, and teach al perſons to labour to be truely Godly and Religious. For this is the fruite and aduantage that righteouſneſſe bringeth with it, it cauſeth a mans owne goods to be ſtable and continue in his family, and draweth vnto it the riches of others by the free gift of God.

[b] Ier. 49, 2, 3.

[c] 1. Tim. 6, 17

[d] Pro. 23, 5

Thus we ſee, that whereas in the law it is denounced as a curſe, that a man ſhould builde an houſe, and another ſhould dwell in it: plant a Vineyard, and yet ſhall not eate the fruite; haue his Oxe ſlaine before his eyes, and not eate thereof: it ſheweth the wofull condition of the vngodly, that he ſhall not reape the fruite of his labours, nor attaine to the end he expecteth. Contrary wiſe, the godly are comforted, and haue their bowels refreſhed, foraſmuch as they learne by this dealing of God, that the wicked man is ſo farre from leauing his goods to his poſterity, that they are oftentimes ſtripped from him, and put vpon the righteous, who by the prouidence of God is made his heire againſt his wil. Wherfore, if we deſire to leaue our poſterities in good eſtate,

[e] Deut. 28, 30 31.

we

we can no way better prouide for them, ſecure their perſons, and ſettle their eſtates to continue, then if we lead a godly life, and keep a good Conſcience towards God and men.

Laſtly, this Doctrine declaring how God tranſlateth the ſubſtance and poſſeſsion of the vngodly to the godly; miniſtreth matter to them to praiſe the Lord, who is the giuer of euery good giuing, & of euery perfect gift. This the Prophet teacheth *Iſrael* to acknowledge, that they inherited not the land of Promiſe by dinte of the ſword, by the ſtrength of their arme, by the multitude of their men, f but confeſſe the power of Gods right hand, the light of his countenance, and the comfort of his fauour. Heereupon he ſtirreth vp the people to praiſe him, to call vpon his name, and to declare his workes to their poſterity, *Sing vnto him, ſing praiſe vnto him, and talke of all his wondrous workes, reioyce in his holy name, and let the hart of them that ſeeke the Lord, reioyce.* We are vnworthy of theſe exceeding mercies, not onely to find the comfort of our owne labours, but to inherit the poſſeſsions of others, if we do not endeuour to ſtirre vp our hearts, and al that is within vs to praiſe his holy name. Therefore *Moſes* putteth the people of *Iſrael* in remembrance of this duty of thankeſgiuing, when they ſhould come to the land of *Canaan*, to Citties and houſes builded by their Enemies, they ſhould take heed they forgat not that good GOD that ſhoulde bring them thither. This ſacrifice was offered willingly & ioyfully by the Iſraelites, when they ſaw their deſire vpon their Enemies. g and their goodes giuen to the members of the Church: they reioyced and were glad, ioy and gladneſſe aroſe among them.

f Pſal. 44.3. & 105.2, 3. 44.45. & 136.1 21.

g Eſter 8.7.

Verſe 27. *Wherefore they that ſpeake in Prouerbes.* Heere is mention of a piece of Poetry, and an auncient ſong, made by ſome skilfull Poet, as *Moſes* or ſome other, among the people of God, containing *Sihons* inuading of the *Moabites*, his poſſeſsing their Cities, with the cauſe, to wit; their Idolatry, and the Iſraelites recouering and regai-

regaining them out of his hand to their proper vse. This Poem was made in Verse, both for the better remembrance of the singers, and for the more effectuall setting downe of these victores, to moue attention, admiration, and other affections. Wee learne from this practise of the people of God, [h] that Poetry is auncient in the Church of God, and commendable among the Godly. The setting forth of the workes of God, not onely truely, soundly, and simply, in a plaine forme and frame of words, but strictly, Poetically, artificially, is worthy of praise and commendation. This appeareth by the manifold practise of the Patriarkes, Prophets, Prophetesses, and other holy men and women in the old and new Testament. See the examples of *Moses* singing the praises of God after their deliuerance out of *Egipt*, after the ouerthrowe of *Pharaoh*, and after their passage ouer the Red sea, [i] he footed it not in a low, but in a lofty Style, praising God in Verses, not in Prose, for the greater efficacy of the matter, and the better expressing of their affections. The like wee might say [k] of his sweet song sung not long before his death, [l] which hee taught the children of Israel. Thus [m] did *Deborah* and *Barak*. And thus did *Dauid* [m] make an Epitaph in Verse vppon the death of *Saule* and *Ionathan* after they were slaine by the *Philistims*, not penned after the plaine and vulgar maner, but with many Rhetoricall flourishes of Tropes and figures, according to the Nature of the Verse, and the substance of the matter. Thus we see by many examples and sundry practises, the truth of this point: that Poetry in it selfe is lawfull and laudable, and worthy imitation.

[h] *Doct* 25. Poetry is ancient and commendable.

[i] Exod. 15. 1.

[k] *Cygnea cătio.*

[l] Deut 31, 19 22, and 32, 1, 2, &c

[m] Iudg. 5, 1.

Reason 1. The Reasons heereof are easie to bee conceiued, to auouch the lawfulnesse, and praise-worthinesse of this Art. For first, euery Art and knowledge is of God: Euery good giuing, and euery perfect gifte (saith the Apostle *Iames*) is from aboue, and commeth downe from the Father of lightes. Euery Mechanicall trade and handy-craft is the gift of God: there is no excelling in any of them

them, but by his ſpeciall gift, who is the God of knowledge: which maketh a difference, not onely betweene man and beaſt, but betweene man and man. Such as found out curious workes in Golde, Siluer, and Braſſe, in grauing of ſtones, in caruing of wood, in making any Needle work about the Tabernacle, [n] *Were filled with the Spirit of God, in wiſedome, in knowledge, and vnderſtanding.* As it is God that frameth the hand to ſuch inuentions, ſo it is he that guideth the pen, and giueth the tongue of the learned, to ſpeake or to write after an excellent maner. The Heathen men were wont to ſay, that Poets were inſpired of God, to go beyond the reach of the Vulgar ſort: So then, this gifte beeing more then ordinarie, muſt needes in a peculiar and ſpeciall ſort be from God.

[n] Exod. 31, 3 and 35, 30.

Secondly, ſundry parts and Bookes of holy ſcripture, are penned Poetically, and thoſe of excellent and worthy note, albeit we know not the kinds and meaſures of them (howſoeuer ſundry haue laboured to finde out the ſeuerall numbers and natures of them) inaſmuch as euery language hath his peculiar frame and faſhion, yet not onely ſome certaine parts and parcels, but ſundry whole Bookes, as hath beene ſaid, were Poëtically penned, and in that reſpect may be fitly called Poëticall Bookes. Of this kind and nature, are the Booke of *Iob*, the Pſalmes of *Dauid*, the Prouerbes of *Salomon*, the Booke of the Preacher, and the ſong of ſongs: all which ſeeme to bee contained and comprehended by our Sauiour Chriſt, vnder the Title of the *Pſalmes*, [o] when he diuideth the whole ſcripture into the Lawe, the Prophets, and the Pſalmes. Reaſon 2:

[o] Luk. 24, 44

Beſides, when any thing of greateſt note, worthy of greateſt remembrance, and commendation was to be ſet downe in the ſcriptures, the Prophets choſe to ſpeake in this Artificiall compoſition of wordes and ſentences to giue a greater grace, and adde greater glory vnto the ſame, as appeareth in ſundry places of the Law and Prophets. Wherefore, ſeeing all knowledge hath God for the

the Author, and ſundry Bookes of ſcripture haue ſundry Poeticall inuentions ſcattered heere and there in the hiſtories and Propheſies eminent among other matters: aſſuredly the Art of verſifying and making Poëms, is anciently deduced from the firſt times, and highly to bee commended, gliſtering as Diamonds ſet in Gold, & ſhining as certaine Starres in the firmament, which are brighter then the reſt.

Vſe. 1. The Vſes of this truth, direct vs to ſundry profitable Meditations, and weighty conſiderations. For firſt, it teacheth vs in part, the Maieſty and Authority of the ſcriptures. They are not certaine rugged and ragged writings to bee contemned for their rudeneſſe and ſimplicity, and to bee condemned for their baſeneſſe and homelineſſe, as the Atheiſts and others that boaſt and bragge of their fine wits, are not aſhamed to giue out, but Books full of holy excellency, and wonderful ſtatelineſſe; not only working grace in the heart of the hearer, but carrying a grace to the eare of the hearer: Books filled with true eloquence, and more able to perſwade, then all the inticing words of humane wiſedome. Therefore, the Lord to deliuer his word from diſgrace and reproach, doth ſometimes flye aloft with a Maieſtical grauity, and ſtately Port, able to aſtoniſh the outward ſences, and ſufficient to draw the whole man into admiration, and thereby ſheweth what hee could do in the reſt of holy Scripture if it had pleaſed him. Let a man reade with ſingleneſſe of heart, and with the eye of Iudgement the 104. Pſalme, [p] deſcribing the Maieſty of God: or the 12. of *Eccleſiaſtes*, [q] deſcribing the approaching of old age: or the firſt Chapter of *Eſai*, [r] deſcribing the vnthankefulnes of the people; and hauing diligently read, and aduiſedly peruſed them, let him tell me, whether he do not deſpiſe in compariſon of them, not onely the deſcriptions of *Homer* and *Virgil*, but the Orations of *Tully* & *Demoſthenes*, as froth and ſcum, hauing onely the empty ſhaddow of the true and right eloquence.

[p] Pſal. 104, 1, 2, 3, 4, 5, 6.
[q] Eccle. 12, 1, 2, 3, 4, 5, &c.
[r] Eſai. 1, 2, 3, 4, 5, &c.

So

So the Apostle *Paul* being charged to be [s] rude in speaking, doth not confesse any want in his stile, or craue pardon for any fault, but doth iustify his manner of writing, and purposely auoideth the wisedome of mans eloquence. Hee opposeth his plainnesse to the set and curious speech of the false Apostles, who came in gay appearance, and hunted after fine Phrases, and shewe of wordes, as if they had had all the strength of truth that might be on their side; yet notwithstanding in this plain stile, the Apostle sheweth himselfe most mighty and most eloquent, garnishing his wordes, and adorning his sentences with all the figures that art can affoord, so farre as serued to mooue affections, and to touch the conscience. For the power of the Scriptures inspired by God, standeth in the inward force and vertue, working vppon the Soule, piercing the hart, casting down the imaginations that lift vp thēselues against the truth, conuerting the whole man, [t] and entring through to the diuiding of the Soule & Spirit, of the Ioynts & Marrow, yea, discerning the thoughts & intents of the hart. The Apostles of Christ subdued the whole world, not with fire & sword, not with carnal & bodily weapons, but by the plain preaching of Christ crucified, as *Paule* himselfe confesseth, [u] *He regarded to know nothing among them, but Christ Iesus, and him crucified.* And in another place, [x] *I was among you in weakenesse and in feare, and in much trouble: neither stood my word and my preaching in the entising speech of mans wisedome, but in plaine euidence of the Spirit and of power, that your Faith should not be in the wisedome of men, but in the power of GOD.* Seeing therefore it hath pleased God, to giue vs a taste, and to leaue as it were the prints and foot-steppes of all learning and arts in the Word, insomuch that no forme of reasoning, no ornament of speaking, no gift of perswading, is read in any prophane Authour, but the same is found in the Scripture as in a plentifull Store-house: yea, with greater grace and excellency then any where else, let vs acknowledge the Maiesty of the word, & reuerently

[t] Heb 4, 12.

[u] 1 Cor. 2, 2.

[x] 1 Cor. 2, 3, 4.

uerently esteeme of it aboue all other writings.

Vse. 2. Secondly, seeing Poetry is a good gift to be reuerenced and receiued for the Antiquity and worthinesse, it serueth to reproue those that abuse this gift to the reproach of the art it selfe, and to the dishonour of the giuer. And howsoeuer many among the Heathen excelled in this kind, and haue lighted a Candle vnto others, yet was this art no where more disgraced & disgraded from the former glory and ancient estimation thereof, then among themselues. For whereas Poetry at the first was vsed to expresse some memorable accident, and record some great woorke to posterity, that it might bee better remembred and regarded: they turned these vses into wrong endes, and changed the truth into horrible lyes. For what are all the Poëms of the Infidels and vnbeleeuing Gentiles, x but a detestable mingling of Histories with Fables; of truth with lies; of deeds done with their owne dreames and inuentions. And whereas of old time there was no difference betweene a plaine Story and an artificiall Poëm, but in the manner of penning and enditing; the one being easie and euident, the other curious and cunning, more exquisite & laboured: they haue set the one against the other, and opposed them as contraries, y charging an Historie to speake the truth, all the truth, and nothing but the truth, z but discharging a Poëm of this burthen. They require the foundation to be some deede done indeed, and then build vppon it Fables and falshood, so that the plaine Song being a truth, the descant shal be a lie. Neither hath this Noble science beene abused onely among the Gentiles, but the remnants of it haue crept into the Schooles, and defiled the pens of many Christians. We must seek to restore its ancient honor, & being a graue Matrone, we must pul from her the ornaments & deckings that do not become her. Therefore, let not young men addicted to this art, abuse this gift, but vse it to the praise of God, and to the publishing of his workes. Let them in their Poëms shewe them-

See the works of *Homer, Virgil, Ouid,* & others.

y *Cicer. famil. epist. lib.* 5. & *lib.* 1. *de orator*

z *Horat. de art. Poet.*

themselues Christians, and manifest themselues to differ from the vnbeleeuing Gentiles that know not God. Let all Songes and Sonets of loue, or rather lust, all scurrilous Iestes, and Satyricall Pamphlets bee banished from vs, which are not the faults of Art, but of the Artist: not of Poetry, but of the Poet: not of the matter, but of the Man. Let all inuocations of strange Gods and heathenish inducing of many Gods bee odious vnto our eares, speaches vsuall among many, but not seasoned with fat as they ought to be. We haue liberty enough to follow the verse without wandering into such licentiousnesse, whereunto the Apostle directeth vs, *Ephes.* 4. 29. *Let no corrupt communication proceede out of your mouthes, but that which is good to the vse of edifying, that it may minister grace vnto the hearers.*

Lastly, seeing the Art of Poëtry is commendable and praise worthy, let vs praise God and sing to him in spirituall Songes penned by the Prophetes, and endited by the Spirite of God, for the instruction and direction of the Church, not onely in the Booke of *Psalmes*, but in other places of the Scripture. And surely it were a worthy and profitable labour, tending to the aduancing of the glory of GOD, and seruing for the comfort of the Church, if all the Songs of Prayer and praises which are found in the Lawe and the Prophets, were turned and tuned for the ordinary vse of our assemblies, and ioyned to the Booke of *Psalmes*, as the Song of *Moses*, of *Miriam*, of *Deborah*, of *Esay*, of *Hezekiah*, of *Habacuk*, of the *Canticles*, and *Lamentations*, together with some others, in other places to be found, that wee might haue plentifull matter and perfect direction to lift vp our hearts and voices vnto God vpon all occasions that shall be offered vnto vs. Hereunto commeth the exhortation of the Apostle *Paule*, *Col.* 3. 16. *Let the word of God dwell in you plentifully in all wisedome, teaching and admonishing your owne selues in Psalmes and Hymnes, and spirituall Songes, singing vvith a grace in your hearts to the Lord.* This duty of singing *Psalmes* *Vse.* 3.

is

is not proper to the Church and the publike assemblies of the Church, but an exercise of our Religion to be vsed publikely and priuately, whether wee would giue thankes for some deliuerance, or craue forgiuenesse of sinnes, or desire restoring of health, or craue the graces of Gods Spirit, which we want. True it is, there are many abuses of this part of Gods seruice (as also in the rest) yea euen in singing the Psalmes of *Dauid*, [b] as vsing of an vnknown tongue without vnderstāding, the spending of to much time, shutting out thereby the preaching of the word, & hindring other exercises of our Religion, as we see it vsuall in the Church of *Rome*, where the chaunting of their Mattins and Masses hath iustled out the publishing of the Doctrine of the Gospell, making the deed done, to be meritorious, auaileable for the forgiuenesse of sinnes, singing many sinfull and superstitious thinges, touching the intercession of Saints, and such trumpery, bringing in their broken Musicke, that nothing can bee vnderstood any more, then if it were in a strange tongue and an vnknown language, whereas all things should be done to edifying in the Church of God.

[b] 1 Cor. 14. 15 26.

Notwithstanding, all these abuses, we must maintaine the right and holy vse of singing in the Church, and in our Houses, which is an exercise excellent in it selfe, acceptable to God, profitable to our selues, and those that heare vs. The Apostle exhorteth the *Ephesians*, [c] *Not to be drunk with wine wherein is excesse, but to be filled with the Spirit, speaking vnto thēselues in Psalmes & Hymnes and spiritual songs, making melody to the Lord in their hearts*. Likewise the Apostle *Iames*, Chapt. 5, 13. *Is any among you afflicted? Let him pray. Is any merry? Let him sing Psalmes*. This was the practise of *Paule* and *Silas* while they were in Prison, [d] *They praied at midnight and sung Psalmes vnto God*. Let vs follow these examples of godly men, and take vp this exercise better then we haue done, being a notable gift of God: which duty, albeit cōmanded by precept, & commended by example, is greatly decayed in all places & among all estates

[c] Eph. 5, 18, 19

[d] Acts 16, 25.

estates of men, instead whereof prophane Songes and beastly Ballades are come in places, filling and defiling all Shoppes, Houses, and meetinges, iustling out the other, to the decay of Religion, to the disgrace of the Psalmes, to the corrupting of youth, to the contempt of the word, and to the dishonor of God.

They that spake in Prouerbs, say: Come to Heshbon, *let the Citty of* Sihon *be built and repaired, &c.* The ende of this Song, made of the people of God, was, to keepe a perpetuall memory of the victories that GOD gaue to the Israelites, and to teach the posterity to come, how they came to be owners and possessours of these Citties. Wee learne from hence, g that it is the duty of the faithfull to remember and publish the workes of God, whereof we are partakers or Witnesses. Whensoeuer God sheweth any of his woorkes of mercy or Iudgement, toward our selues or others, toward Soule or Body, wee must not hide them and bury them in forgetfulnesse, but spread them abroad, and make them knowne to others. This appeareth in sundry places of the word of God. The Prophet *Psal.* 105. teacheth this duty, h *Praise the Lord, and call vppon his Name, declare his workes among the people: Sing vnto him, sing praise vnto him, and talke of all his his wonderous workes.* And *Psal.* 107. *Let him confesse before the Lord his louing kindnesse, and his wonderfull workes among the Sonnes of Men.* So i likewise Psal. 111. *The workes of the Lord are great and ought to bee sought out of al them that loue them: his worke is glorious and beautifull, and his righteousnesse endureth for euer.* So *Psal.* 66. hee prouoketh all men to heare what God hath done for him, k *Come and hearken all ye that feare God, and I will tel you what he hath done to my Soule:* and in the same Psalme he reproueth the dulnesse of men, that are cold in the consideration of the workes of God, *Come & behold the workes of God, he is terrible in his doing toward the Sonnes of Men.* When the Shepheardes hadde found the words of the Angell true, and seene the Babe laid in the Cratch, l *They published abroad the thing that was tolde them*

Doct. 26.

g It is our duty to remember and publish the great works of God.

h Psa. 105, 1, 2, & 107, 8.

i Psal. 111, 2, 3, and 66, 16, 5

k Psal. 66, 16, 5

l Luke 2, 17.

of that child, to the great wondring of al those that heard it. And when the man, out of whom a legion of Deuils was departed, besought Christ that hee might tarry with him: Iesus sent him away; saying, [m] *Returne into thine own house, and shew what great things God hath done to thee, so he went his way, and preached throughout al the Citty, what great things Iesus had done vnto him.* When *Paul* & *Barnabas* returned to *Antioch*, from whence they had beene commended to the grace of God, to the work which they had fulfilled, hauing gathered together the Church, [n] *They rehearsed al the thinges that God had done by them, and how he hadde opened the doer of Faith vnto the Gentiles.* The practise of this duty, Christ commaunded to the man that he had dispossessed, [o] *Goe thy way home to thy Friendes, and shewe them what great thinges the Lord hath done vnto thee, and how he hath had compassion on thee: so he departed, and began to publish in* Decapolis, *what great thinges Iesus had done vnto him, and all men did marualle.* All which precepts and examples teach vs, that it is not enough to haue receiued Gods benefits, and to be mindfull of them our selues, but also we are bound to make others according to our places to profite thereby, and to praise God for them, agreeable to the wordes of *Peter* and *Iohn* to the counsell, [p] *Wee cannot but speake the thinges which we haue seene and heard.*

[m] Luke 8, 39.

[n] Acts 14, 27.

[o] Mar 5, 19, 20

[p] Acts 4, 20.

Reason 1. The reasons of this Doctrine are diuerse, whether we consider God, or our selues, or the faithfull with whom we liue. First, in respect of God, inasmuch as it standeth vs all vpon, to set foorth his glory, with all our strength and might. This is the chiefe and principall ende, that wee must ayme at in all our waies, to seeke to gaine glory to his great Name, according to that generall precept of the Apostle, [q] *Whether yee eate or drinke, or whatsoeuer ye doe, do all to the glory of God.* So when God doth make knowne to vs the workes of his owne right hand, this must be one Motiue to stirre vs vp to spread them abroad, that thereby his name may bee glorified, and his sauing health published among all Nations, [r] as wee see the

[q] 1 Cor. 10, 31

[r] Acts 11, 18.

the practise in the Apostles.

Secondly, in respect of our selues. For this is a notable signe and token of a true and liuely faith, that we beleeue the workes of God, and lay them vp deeply in our hearts, when we hide them not under a Bushell, nor couer them in the Ashes, but lift vp our voice, as a Trumpet, to declare to others what our selues haue learned. This the Prophet testifieth in his owne practise, [r] *I will walke before the Lord in the land of the liuing, I beleeued, and therefore did I speake.* This is not peculiar to the Prophet onely, to testifie his faith by the words of his mouth, but is made generall and common to others by the Apostle, [s] *Because we haue the same spirit of faith, according as it is written, I beleeued and therefore haue I spoken: we also beleeue, and therefore speake.* Such as doe not beleeue the wordes and workes of God, can neuer be fit Instruments to giue notice of them to others: but such as doe in heart beleeue them, cannot but with the tongue confesse them, thereby to assure their owne harts, and to confirme their owne faith more and more. Reason 2. [r] Psal. 116, 9, 10. [s] 2 Cor. 4, 13.

Thirdly, we must haue respect to others. For as Christ speaketh to *Peter*, when thou art conuerted strengthen thy Brethren: so when we beleeue the workes of God, we must labour to bring al other to a sound faith & right iudgement. It is our duty to hunger and thirst after the saluation of others: and beeing called to the profession, we must toule the Bell to others. There is no man, that hath bin truely acquainted with the workes of God, and hath in Conscience beene conuinced of the vndoubted truth thereof, but ought to be as a publicke Cryer, and as the Lords Herald, to blaze them, and publish them abroad for the good of others. This is the Reason that moued the Prophet *Dauid* to make such often and so many protestations, [t] to speak of al his wondrous works, to tell his marueilous workes, to publish the praises of the Lord, and his great power. Reason. 3. [t] Psal. 9, 1, and 71, 17.

This is the reason, that *Peter* immediately after his

deliuerance out of prison came to the house of *Mary*, where many were gathered together in prayer to intreat the Lord for the enlarging of his liberty; saying vnto
u Acts 12,17. them, u *Go shew these things vnto Iames, and the rest of the bretheren*. So then, whether wee doe consider, that it is required of vs, to seeke the glory of God, to testifie the assurance of our faith, or to win our Brethren; we must acknowledge, that it is a speciall duty laid vppon vs, to publish the workes of God, whereof any of vs be witnesses, of the truth wherof we are conuinced. Indeed Christ charged the Leaper not to publish and spread abroade the myraculous worke of his cleansing: but this was to correct the peruerse iudgement of the people, who regarded more to see his Myracles, then to heare his Doctrine, and that hee might haue the greater libertie to teach from the persecutions of the Pharisies, *Mar.* 1,45.

Vse 1. Now let vs proceed to the Vses of this doctrine. First, seeing we must speake of the works of God to his praise, it teacheth that wee must not slaunder and discredit any
x Exod. 8,19 of his workes, but say with the Sorcerers, x *This is the finger of God*. When the Pharisies heard that Christ cast out the Deuils by the power of his Deity, they backe-bited him, and blasphemed the worke of God maliciously;
y Mat, 12,24, and 28,12,13 saying, y *This man casteth out deuils no otherwise, but through Belzebub the Prince of deuils*. So the watchmen set to keepe the sepulchre of Christ sure, shewed vnto the high priests all the things that were done: who tooke wicked counsel, and gaue large money vnto the souldiers to spreade abroad that his Disciples came by night, and stole him away while they slept. Likewise, when the holy Ghost fell vpon the Apostles, that they began to speake with other tongues, as the spirit gaue them vtterance, they
z Acts 2, 13 mocked and slandered the work of God; saying, z *These are ful of new wine*, so that *Peter* iustified as wel the apostles of Christ, as the miracle of God. In like maner are we to do in like cases: When an euil name is brought vpon the workes of Gods election, or reprobation, vppon the

workes

workes of his prouidence, and protection of his people, we muſt ſtand forth to giue glory to God, and to ſtop the mouth of iniquity when it is opened againſt heauen. For if a man bee commanded *(a)* to open his mouth in the cauſe of the dumbe; much more in the cauſe of God. It is one kind of taking the name of God in vaine, to hold our peace, when any reaſon and diſpute againſt Gods workes? If wee deny him any way before men, Chriſt Ieſus will deny vs before his Father. a Prou. 31,8

Wee muſt therefore open our mouthes in defence of God and his workes, and put the obſtinate gaine-ſayers to ſilence, and wipe away the ſlanderous reports raiſed of them, leaſt others receiue hurt thereby, and to the end God may haue the glory and praiſe of his owne worke. And albeit we do not alwayes conceiue the right cauſe and reaſon of them, let vs not deride, but admire them with the Apoſtle, b *O the deepeneſſe of the riches, both of the wiſedom and knowledge of God! how vnſearchable are his iudgements, and his waies paſt finding out?* If a man ſhould take vpon him to iudge thoſe that are out of his libertie, and ouer whom hee hath no authority, and to pronounce ſentence vpon their doings, would a worldly man think wel of ſuch preſumption? But it is leſſe wiſedom, & greater preſumption, to take vpon vs to rule God, & to giue him his leſſon, and to enter into iudgment of his works. Therefore *Elihu* wiſely teacheth in the Booke of *Iob* this point, c *Who hath appointed vnto him his way? Or who can ſay, thou haſt done wickedly? Remember that thou magnifie his work, which men behold.* b Rom. 11,33

c Iob. 36, 23, 24.

Secondly, ſeeing the workes of God muſt bee made knowne to others, not wrapped vp cloſe in a Napkin, and kept to our ſelues: it is required of vs to be diligent markers and obſeruers of the workes of Gods prouidence. For how ſhall hee report them and remember them to others, that is not carefull to muſe vpon them, and to marke them himſelfe? Or how ſhall he open his mouth to declare them, that ſhutteth his eyes leaſt hee *Vſe.* 2.

should see them, and stoppeth his eares least hee should heare of them? It standeth vs therefore greatly vppon, wisely to obserue the workes of God, and suffer nothing to passe from vs, nothing by vs, without making profit of it to our selues, and bringing it to the vse of others. This wisedome *Eliphaz* one of the three friendes of *Iob* teacheth, hauing shewed that the vngodly shall not escape vnpunished, but that God will finde them out in their Hypocrisie, he addeth; [d] *Loe, thus haue we inquired of it, and so it is, heare this, and know it for thy selfe.* This we are all to mark by continuall experience, how God dealeth with the godly, sometimes chastening them, sometimes blessing them, neuer forsaking them, albeit sometimes leauing them for a season, yet in the end returning in mercy vnto them.

[d] Iob 5. 27.

Likewise, how he dealeth toward the wicked, thereby to auoide their steppes, consider that though they flourish for a time, it is but the pleasure of sin for a season that they inioy: and alwayes Gods iudgement in this life arresteth some, and maketh them fearefull examples vnto others. Thus did the Prophet ponder in his heart the wayes and workes of God, and profited thereby to his great comfort, [e] as we see, *Psal. 37. I haue seene the wicked strong, and spreading himselfe like a greene Bay tree, yet he passed away, and loe he was gone, and I sought him, but he could not be found: Marke the vpright man, and behold the iust, for the end of that man is peace, but the transgressors shall be destroyed together, and the end of the wicked shall be cut off.* And if we will giue our harts to this meditation on the works of Gods prouidence, ruling the world, and disposing all things, we shall see how hee alwayes meeteth with the vngodly, though they digge deepe to hide their Counsels, and diue downe to the depth and bottome of their deuises, yet the hand of the Lord doth find them out, & bringeth to Iudgement euery secret worke. So if we shal weigh with wisdom his works toward his own seruants, as he doth loue them with an euerlasting loue, so is hee alwayes

[e] Psal 37. 35. 36.

alwayes gracious vnto them, and maketh all thinges fall out to further their ſaluation. This the wiſe man [f] teacheth by his experience, *Eccl.* 8. *Becauſe ſentence againſt an euill work is not executed ſpeedily, therefore the heart of the children of men is fully ſet in them to do euill: Though a ſinner do euil an hundred times, and God prolongeth his daies, yet I know that it ſhall be well with them that feare the Lord, and do reuerence before him, but it ſhall not be well with the wicked, neither ſhall hee prolong his daies, but he ſhall be like a ſhaddow, becauſe hee feareth not before God.*

[f] Eccl. 8, 11, 12, 13.

Laſtly, ſeeing the workes of God muſt bee knowne and publiſhed of vs, let all Fathers of families teach the workes of Gods mercy, and the workes of his Iudgements, according as they ſee them to bee offered vnto them. For to whom ſhould wee rather publiſh them, then to our poſterity, and the children that come out of our loynes? When a Father beholdeth the Lord punniſhing the vngodly, and taking vengeance on the contemners of his word, the blaſphemers of his name, the prophaners of his Sabaoths, the vncleanneſſe of Adulterers, the beaſtlineſſe of Drunkardes, the oppreſſion of Vſurers, the periury of falſe witneſſes, & the crueltie of mercileſſe dealers: ſhould he ſuffer ſuch publicke examples to die, and theſe workes of God to ſleepe in the duſt? Nay, ſeeing God doth ſingle out ſome, and maketh them examples and admonitions to others: wee ought to whet them vpon our children and ſeruants, and teach them thereby to ſerue the Lord, and to hate thoſe heinous and horrible ſinnes that prouoke ſuch great and greeuous iudgements. *Vſe.* 3.

Abraham is commended, by the ſpirit of God, for this care and conſcienee of his duty, when he ſhould behold the wofull deſtruction of *Sodom* and *Gomorrha*, [g] *I knowe him that he will command his ſonnes and his Houſholde after him that they keepe the way of the Lord, to do righteouſneſſe & iudgement, that the Lord may bring vpon Abraham, that he hath ſpoken vnto him.* This the Prophet [h] vrgeth, *Pſalm.* 78. *I will open*

[g] Gen. 18, 19.

[h] Pſal. 78, 1, 2, 3, 4, 5, 6.

open my mouth in Parables, I will declare high sentences of olde, which our Fathers haue tolde vs, we will not hide them from their children, but to the generation to come, we will shew the praises of the Lord, his power also, and the wonderfull workes which he hath done, &c. So the Prophet *Ioel*, or rather the Lord by the Prophet, threatning a grieuous Plague of dearth and famine, that the field should be wasted, the Corn destroyed, the new Wine dried vp, the Oyle decayed, and the Husbandmen howle, because the harueſt of the fielde
i Ioel. 1, 2, 3 should perish, saith, *Heare ye this, O Elders and hearken ye, all inhabitats of the land, whither such a thing hath bin in your daies, or yet in the daies of your fathers: Tel you your children of it, and let your children shew it to their children, and their children to another generation.* Thus wee see how God requireth of vs a diligent consideration of his iudgements, seeing he smiteth one, to admonish another; wee must not account these strokes onely as punishments vpon the offenders, but as examples offered for the amendment and repen-
k Luke 13, 1, 2, 3, 4. tance of others, k as our Sauiour taught his Disciples of those that were murthered by *Pilate*, and of those were slaine by the fall of a Tower, *Except ye repent, ye shall all likewise perish.*

Verse 28. *For a fire is gone out of* Heshbon, *and a flame from the Citty of* Sihon, *and hath consumed* Har *of the* Moabites, *&c.* When warre is once begun and set on foote, it is not so easily laid downe; neither is the thirst of ambition in a proud man so easily quenched. Therefore this song declareth, that when *Sihon* had assaulted and taken *Heshbon*, he rested not there, but proceeded farther, and led his army against the Villages adioyning, dealing with them as he had done with the inhabitants of *Heshbon*. Thus we see the people bordering vpon the *Heshbonites*, are touched with their ruine, and companions with them in their aduersity; as when a mighty Tree falleth, it throweth downe with it the lesser and lower shrubbes. Now, *Moses* in this borrowed speech, setteth forth the misery brought vpon the *Moabites*, which like a violent

and

and vehement fire conſumeth whereſoeuer it lighteth. Marke therefore in this place, the compariſon and ſimilitude which the ſpirit of God vſeth, to expreſſe the rage of warre, waſting farre and neere, as a mighty flame of fire. We learne from hence this Doctrine, [l] that great is the miſery and miſchiefe of warre, whereby bloude is ſhed, Nations are ſpoyled, Countries are ruinated, Cities are diſpeopled, Murther is committed, & the Image of God defaced. And albeit the life be ſpared, yet liberty is reſtrained, and oftentimes death is better then bondage, and the ſword not ſo bitter as Captiuity, euen to become ſlaues to them, who are ſlaues to Satan. This wee ſee expreſſed in the warre of *Chedarlaomer*, [m] who comming to chaſten the rebellion of *Sodom*, and other Cities in the plaine, he ſeized vpon the people bordering, ſo that they taſted the bitterneſſe of the ſword, being neighbours to the Nations offending againſt him. This *Moſes* expreſſeth, *Deut.* 28 deſcribing the fiercenes of the Enemies, and the plague of warres; ſaying, [n] *They ſhall not regard the perſon of the old, nor haue compaſſion of the young, they ſhall eate the fruit of thy Cattle, they ſhall conſume the profit of thy land, they ſhall beſiege thee within thy wals, they ſhall driue thee to eate thy children, the fruite of thy body, during the ſiedge and ſtraightneſſe wherewith they ſhall compaſſe thee in thy Cities.* Heereunto that Prouerbe guideth vs, vſed by the king of Iſrael againſt ſuch as boaſted before the victory, [o] *Let not him that girdeth his harneſſe, boaſt himſelfe as hee that putteth it off.* Hence it is, that we read, how thouſandes & ten thouſands are conſumed in battell, which deuoureth one as well as another, to teach vs the caſualty and calamity of warre.

[l] *Doct.* 27. The miſery & miſchiefe of warre is exceedingly great.

[m] Gen. 14, 5, 6, 7.

[n] Deut. 28, 50 51.

[o] 1 Kin. 20, 11

The Reaſons are not to be forgotten, that wee may the better ſettle this Doctrine in our hearts. Firſt, it is threatned, as an heauy plague and fearefull iudgement to bee brought vppon that people, that ſet their faces againſt God, and walke ſtubbornely in the breach of his Commandements. It is one of the [p] Arrowes of God, which

Reaſon 1.

[p] Eze. 5, 16, 17

which he hath in his quiuer, & reserueth to shoot against all the contemners of his Statutes; he will send vppon them famine to punish them, euill beasts to spoile them, the Pestilence to consume them, and bloude to passe through them. This is that which the Lord threatneth *Leuit.* 26. *I will send a sword vpon you that shall auenge the quarrell of my Couenant, and when you are gathered in your Cities, I will send the pestilence among you, and ye shall be deliuered into the hand of the enemy, and I will make your Cities desolate.* If then God proclaime open warre against such as beare themselues stoutly and stubbornely against him, if he be at vtter defiance with them that despight and despise him, if he denounce against those the day of battell, as a day of wrath, a day of trouble and heauinesse, a day of destruction and desolation, a day of obscurity and darkeneffe, a day of clouds and blackenesse, a day of the Trumpet and alarme against the strong Citties, against the high Towers, and against mighty Warriers, that their blood shall be poured out as dust, and their flesh made as the dung, it must necessarily follow, that the time of warre is the time of wo; yea, of weeping and wailing, and great lamentation of old and young, rich and poore, women and children, Babes and sucklings.

q Leuit. 26, 25, 31.

Reason 2. Secondly, great is the benefit of peace, and many are the blessings that come with it and ensue after it. If then peace be a great benefit, then must warre needes bee acknowledged to bee a great want, and a fearefull iudgement. The peace of a state, is as the health of a body of strong constitution: therefore warre is a dangerous disease in any body politicke, when it cannot bee purged & washed without bloud. Wee see how *Moses* among the blessings that shall come vpon Israell and ouertake thē, reckoneth vp peace in their borders, r *I will send peace in the Land, and ye shall sleepe, and none shall make you afraide, and the Sword shall not goe through your Land.* If there bee but iarre in a priuate House, or a strong faction in any society, it threatneth the ruine thereof. If an House or Citty s bee deuided

r Leuit. 26, 6

s Mat. 12, 25

diuided againſt it ſelfe, it cannot ſtand. If a kingdome be diuided againſt it ſelfe, it is brought no nought. But when God giueth peace and reſt to his Church, many bleſsinges come with it, and great contentment on all ſides, and in all eſtates; eſpecially the free liberty of the Goſpell with the preaching and profeſsing of it, which we ſhould account as the life of our liues. Seeing therefore, on the one ſide, VVarre is the iuſt Wages of great ſinnes; and on the other ſide, peace bringeth with it many bleſsings of all ſorts, ſpirituall and temporall, we conclude, that many are the miſeries of warre.

The Vſes are in the next place to be thought vpon and application to bee made of this Doctrine. *Vſe.* 1. First, ſeeing inuaſion and warres bee ſo fearefull and dreadfull, let vs pray earneſtly to God, and call vpon him faithfully, to keepe from vs both warres, and the rumours of Wars, & continue peace in our borders, with the free and publike vſe of the goſpell, to vs and to our poſterities: that there may not be the voice of lamentatiō lifed vp in our ſtreets weeping, and mourning and great howling, [t] *Rachel weeping for Children and would not bee comforted, becauſe they were not.* Wee liue in a plentifull and well peopled Land, no Nation vnder Heauen is more populous. This is a bleſſing of God, as *Moſes* declareth, *Leuit.* 26, 9. ſaying; *I will haue reſpect vnto you, and make you encreaſe and multiply you, and eſtabliſh my couenant with you.* And the wiſe man ſaith, *Prouerbes.* 14, 28. *In the multitude of the people is the honour of a King, and for the want of people commeth the deſtruction of the Prince.* Yet many times we repine at his mercy, we thinke the Land will bee to little for vs, and that we ſhal not be able to liue one for another. He can make roome enough for vs, if hee once ſend the bright Weapons of VVarre, and the gliſtering Sword of the bloudy Enemy amongvs. Hee can make fewer of vs, and turne our Land into Briars and Thornes, and make it a place of Salt-pits and Nettles. *Then* [u] *ſhall a Man nouriſh a young Cow and two Sheepe: and for the abundance of Milke that they*

[t] Math 2, 18. Ier. 31, 15.

[u] Eſay 7, 21, 22 and 4, 1.

ſhal

shall giue, he shall eate Butter. The number of men shal then be so small, that a few Beastes shall bee sufficient to nourish the remnant aboundantly. Then shall seauen VVomen take hold of one Man; saying, *We wil eate our owne Bread, and wil weare our owne garments, onely let vs be called by thy Name, and take away our reproach.* Let vs therefore in this great encrease of the Land and store of people, acknowledge his mercy, let vs reioyce in the society one of another, and pray that we tast not the bitternesse of war, and that there bee no slaying with the Sword, no shedding of bloud, no carrying into captiuity. This the Prophet teacheth *Psalme* 144. desiring God to continue his benefits toward his people, the fruite of the Womb, the filling of Store houses, the encrease of Sheepe, and the quietnesse of peace, [u] *That our Sons bring as the Plants growing vp in their youth, and our daughters being as the Corner stones may be the building of the Temple: that our Corners may be full, and our Oxen strong to labour; that there be no inuasion, nor going out, nor no crying in our streetes: O blessed are the people that be so, yea blessed are the people whose God is the Lord.* Where we see, the Prophet prayeth, and directeth vs to pray, that there may be no tast of the sharpnesse and misery of war, nor wee knowe the assaulting of our Citties, nor going out to warefare, that there may be no sorrow of heart, no weeping of eyes, no wringing of handes, no shriking of voices among vs. Were it not a woefull and lamentable thing, to see fire without mercy, and without quenching, consuming houses, eating vp all things, and sparing nothing? How much more to see, and heare, and feele the affliction of Warre, when all things are in confusion and combustion. For this is one great mischiefe and bitternesse of warre, that all thinges are holden to be lawfull, and all men take themselues to be lawlesse. There is no regard of right or equity, of shame or conscience; when many times the Souldiers are as hungry as Wolues, as cruel as Tygers, as fierce as Lions, as mercilesse as Bears robbed of their Whelps, which spoyle in the Euening,

[u] Psal. 144, 12, 13, 14, 15.

and

and leaue not the bones vntill the morning. Liberty is oppreſſed, good men feare, euill men expect, knowing it is beſt fiſhing in troubled water, if there be any place free from tumult, at leaſt there is none voyd of ſuſpicion and free from iealouſie, few then are to be truſted, and none aſſured, all things in confuſion, violence, ſpoiling, bloud, Murthers, out-crying, and nothing elſe before our eyes but a lamentable face of all calamities and extreamities. The Prophet *Zachary*, deſcribing the golden daies of a peaceable life, which ſhould bee giuen to the Iſraelites, when they were returned from captiuity, ſaith; x *There ſhall yet old Men and old Women dwel in the ſtreets of Ieruſalem, and euery Man with his ſtaffe in his hand, for very age: and the ſtreetes of the Cittie ſhal bee full of Boies and Girles, playing in the ſtreetes thereof.* Then is the mouth of the people filled with laughter, and their tongue with ioy, y *When the Lord maketh warres to ceaſe vnto the ends of the world, he breaketh the bow, and cutteth the Spear, and burneth the Chariots with fire.* But in time of warre, and in the day of battell, all thinges are turned topſie-turuy, all thinges lie open to ſacking and pillage, to inſolency of Souldiers, to deſire of reuenge, and to moſt horrible accidents. Then wee are conſtrained to ſee and lament the ſlaughter of Men, the rauiſning of women, the deflouring of Virgins, the ſpoyling of goods, the robbing of Houſes, the taking of Priſoners, the breaking of Lawes, the defacing of Iuſtice, the intermiſſion of ſowing, the innouation of eſtates, the ſubuerſion of Realmes, the deſolation of Countries, the violation of Religion, the deſtruction of Citties, the effuſion of bloud, the ſuffering of famine, & ſometimes the extreamity of eating Children, & alwaies the ouerthrowing of all order and honeſty.

x Zach. 8, 4, 5.

y Pſal. 46, 9.

Who is able to recount and rehearſe the great horror and feare, the ſorrowe and mourning, the weeping and lamentation, the ſeditions, tumults, outrages, villanies, inſurrections, conſpiracies, calamities, dangers, difficulties, and the miſerable traine of infinite miſeries and maladies

ladies that warre bringeth with it? No maruaile therefore, if *Dauid* preferred the Pestilence before the sword,
[z] 2 Sam. 24, 14 [z] *Desiring that he might fal into the handes of the Lord, because his mercies are great, and not fal into the hands of man, whose Bowels of pitty are Instruments of cruelty.* Let vs therefore pray earnestly and feruently to GOD, that we may not haue experience of these troubles, nor endure the violence of this fire, and intreat him to continue a gratious God to vs, and to our posterities for euer. This wee see fruitfully and profitably practised by the people of Israel, when the Lord for their Idolatry threatned to deliuer them no more out of the handes of their Enemies, and bad them cry vnto the Gods which they hadde chosen, that they might saue them in the time of their tribulation: they
[a] Iudg. 10, 10, 11, 12. said vnto the Lord; [a] *Wee haue sinned, doe thou vnto vs whatsoeuer please thee, onely we pray thee to deliuer vs this day from our Enemies.*

Vse. 2. Secondly, let vs learne by the Horror of the Sword, and trouble of warre, to be thankfull for our long peace and prosperity, and pray for the continuance thereof among vs. We may sit euery one vnder his Vine, and vnder his Figge-tree, wee may rest in peace in our Gardens and Orchardes, reasoning of the waies, and conferring of the word of the Lord, whilest many of our Neighbour Nations are shaken and tossed with the tempest of wars, and al things round about vs are in an vprore. Let vs desire God to spare them, and be touched with a feeling of their sorrowes. And if there bee such fearefulnesse and deuouring in the sword, let vs cast off all dissentions and debates, let vs cut the cordes of all contention, and liue peaceably as Brethren one with another. Heereunto the
[b] Iam. 3, 15, 16 and 4, 1, 2. Apostle *Iames* perswadeth, [b] *This wisedome descendeth not frō aboue, but is earthly, sensuall, and deuelish: for where enuying and strife is, there is sedition and al manner of euil workes.* From whence are Warres and contentions among you? Are they not hence, euen of your pleasures that fight in your members? Let vs take heede wee giue no occasion

of

of contention, nor sow the seedes of diuision; which in time to come may yeeld a comfortlesse crop of cares and confusions. *Let vs not goe forth hastily to strife, least thou know not what to doe in the end thereof, when thy Neighbour hath put thee to shame, Pro. 25, 8.* It is in vaine to desire considerations and conditions of peace, when wee haue laide the Foundations of Warre, like as the Bow beeing drawne, and the Arrow discharged, it is to late to wish it may do no hurt where it falleth. For after that the Coales of contention bee once kindled, there is no long expectation for the fire to flame, & burne amaine with a swift course, euen as when a Cloud is gathered to his thickenesse, the storme of raine that hath beene long in breeding, is ready to fall and dispierce it selfe.

It belongeth to all Wisemen to foresee a mischiefe before it happeneth, [d] and it is the reward of men vnhappy to lament it when it is once felt. The counsell is without fruite that commeth after the fact; it is to late to apply the remedy when the ill is happened. The Souldier serueth to no turne, that beginneth to march when the battell is done. The Medicine that is ministred out of time, worketh not to the benefit of the patient. It is too dangerous to broach a Vessell of Poyson, and haue the vertue of the Antidote or counter-poison vncertaine or farre to seeke. A smoake suffered long to continue, conceiueth a sparke, a sparke of fire let alone, ingendereth a flame, and the flame burneth without mercy and measure. Let vs therefore resist the first beginnings, as it were the first motions of malice and strife. Small thinges encrease by concord, great thinges fall and come to ruine by discord and disunion. We must therefore desire peace and followe after it, albeit it seeme to fly from vs, let vs pursue it with all our strength, vntill we ouertake it, and bring it home as a blessing into our owne Houses and habitations, as a man of warre concludeth, 2. *Sam. 2, 26. Shal the Sword deuour for euer? Knowest thou not that it wil be bitternesse in the latter end? How long then shal it be, eare you bid*

[d] *Guicciard. hystor. Ital. lib. 4. & 10.*

the

the people returne from following their Brethren? As if hee should say, If wee shall ioyne Army against Army, and forces against forces, wee shall fall downe on euery side, one Brother shall deuour and destroy another without pitty and compassion. This serueth to reprooue those that prouoke to battell without cause, and delight in warre as in a matter of sport and play, who delight to shed bloud as water. Thus speaketh *Abner*, Captaine of the Hoast, [f] *Let the young men now rise, and play before vs.*

f 2 Sam. 2, 14

Whereby we see, that murther is made as a game and pastime to laugh at. Let euery man liue contented with his owne estate. Great is the benefit of contentation. Beware of ambition, and aspiring thoughts. The power of many [g] rising suddenly to height and Soueraignty, taketh ende with a ruine more suddaine. They are like to a tree that groweth till he commeth to his height, and then is plucked vp by the rootes in a moment. The heauy stone commonly ouerwhelmeth it selfe with its owne waight. VVhosoeuer coueteth the fruite, and neuer considereth the height of the tree whereon it groweth, let him take heed, that whiles he laboureth to climbe to the top, he fall not with the boughes which hee claspes and embraceth with both his armes. It is the part and property of a wise man to consider alwaies his owne estate, whereas the vaine ambitious man liueth for the most part in the remembrance and contemplation of those things which make him to forget himselfe. Let vs therefore all labour in our places to quench this thirst, before it grow to be as a Dropsie that can neuer be cured, especially it standeth great men of high callinges (euen the greatest men of highest callings, in hand) to looke to this swelling of the heart (an euill whereunto they aboue all other are most enclined) [h] that they lift not vppe their heartes against their Brethren, neyther forget that they are mortall and fraile Men.

g Guicciard. hystor. Ital. lib. 6.

Deut. 17, 20.

Vse 3. Lastly, seeing the Sword respecteth no person, neyther

ther old nor young, neither learned nor vnlearned, but deſtroyeth Father and Sonne, maketh the Wife, Widdow, and the Childe fatherleſſe: it is our parts, when we ſee ſuch iudgements, preſent or imminent to humble our ſelues vnto God, to deſire him to remoue the fearful noiſe and rumor of warre: and in the meane ſeaſon to pray that we may vſe our peace aright, leaſt he bend his Bow, and ſhoote his Arrowes, and draw his glittering Sword vpon vs. VVe ſee how i *Hezekiah*, when he ſaw the Hoaſt of the King of *Aſſur*, ſought the Lord carefully, & prayed to him to fight their battels. So *Iehoſhaphat*, *when a great multitude, banding themſelues together, came againſt him, ſet himſelfe to ſeeke the Lord, reconciled himſelfe to him, asked counſel of him, and proclaimed a faſt throughout all Iudah.* Thus the Prophet in the *Lamentations*, conſidering that the ſtrong men were troden downe, and the Enemy reioyſed at their trouble, k prayeth vnto God, becauſe the Sword deuouring without, and the people were led into captiuity; *Behold, O Lord, how I am troubled: my bowels ſwell: mine heart is turned within me: for I am ful of heauineſſe: the Sword ſpoyleth abroad, as death doth at home.* We liue as yet in great plenty and proſperity, wee enioy life and liberty, wee ſleepe quietly in our beddes, and reſt in our Houſes in peace, wee heare not the ſound of the Trumpet, the clattering of Armour, the fury of the Enemy, the noyſe of Gunne-ſhot, the cry of the wounded, we ſee not the bloud of the ſlaine on the right hand, and on the left hand, we know not what the miſery of ſlauery and ſlaughter meaneth, wee doe not behold our Cities beſiedged, our Countries waſted, our Townes entrenched, our wals battered, our houſes fiered and conſumed, bleſſed be the great Name of our gratious God, therefore for euermore.

i 2 Chron. 32, 20, and 20, 3.

k Lamen. 1, 20

Let vs take heed we abuſe not theſe mercies, and good thinges of God, leaſt he take them away in his wrath & indignation. O that there were in vs wiſe hearts, to conſider theſe things, whileſt we dwell ſafely in our Houſes

and habitations, & before the Enemy approacheth neere vnto vs, and calleth a trench about vs. But if we prouoke God and make warre with him, how can we haue peace with men? How can wee looke to liue in safety any longer with our VViues and Children? This our Sauiour hath set downe, and with teares taught the Iewes long before their destruction came vpon them. For when hee came neere and beheld the Citty, he wept for it, & passionately said, [l] *O, if thou haddest euen knowne at the least in this day those thinges which belong vnto thy peace! But now are they hid from thine eies. For the daies shal come vpon thee, that thine Enemies shal cast a trench about thee, and compasse thee round, and keepe thee in on euery side; and shall make thee euen with the ground, and thy Children which are in thee, and they shall not leaue thee a stone vpon a stone, because thou knowest not that season of thy visitation.* Let vs apply these thinges vnto our selues, and if we desire to liue peaceably with men, let vs first seeke to be at peace with God: and if we would bee reconciled to our Brother, let vs in the first place be reconciled to our God, & then all things shall speake peace vnto vs.

[l] Luke 19,41, 42,43. 44.

Verse 29. *Woe bee to thee,* Moab: *O people of* Chemosh, *thou art vndone: he hath deliuered his sonnes which escaped, and his daughters into captiuity to* Sihon *King of the* Amorites. Heere the Poet Rhetorically turneth his speech to the *Moabites*, describing their foolish confidence in their dumbe Idols, [m] *which are the worke of mens hands, which haue eies and see not, they haue eares and heare not, they haue a mouth and speake not, they haue noses and smell not, they haue handes and touch not, they haue feet and walke not, neither make they a sound with their throat, they that made them are like vnto them, and so are all that trust in them.* The Nations of the Gentiles had multitudes of Gods, and euery Nation his seuerall Idol-God, as, *Chemosh* was the Idoll of the *Moabites*, *Baal* of the *Caldeans*, *Ashteroth* of the *Sidonians*, *Moloch* of the *Ammonites*, *Rimmon* of the *Syrians*, *Dagon* of the *Philistims*. These are false Goddes, and had the God-head or diuine Nature

[m] Psal. 115, 4.8

ture falsely ascribed vnto them, who were not able to saue such as did worship them, as the Author of this song heere declareth, *He hath deliuered his sonnes and daughters to captiuity, and was not able to deliuer them out of the hands of* Sihon *King of the* Amorites. For as the *Israelites* [n] cryed for fire to come from heauen, from morning to noone: *O Baal heare vs:* so no doubt did the *Moabites* for deliuerance from their Enemies, call to their Idoll *Chemosh*, ô *Chemosh* heare vs, but there was no voyce, nor any to answere, so that they fell into the handes of the *Amorites*, and receiued no profit or benefit by their Idolseruice.

[n] 1 Kin 18,26

Heere then we see, how the Idolatrous *Moabites*, worshipping a false God, and trusting in their great Idoll, are defeated and destroyed. Hence wee learne, [o] that Idolaters lie open to Iudgement. The worshipping of Images, howsoeuer it be coloured with false reasons, is the true cause of Gods iudgements. We see heere, how the *Moabites* were rooted out of their Townes and cities for this sinne. Hitherto come the threatninges of the [p] Prophets against the Nations by *Esai* and *Ieremy* for their Idolatry. We see in the *Iudges*, when *Israel* committed Idolatry, [q] and began to cleaue to strange Gods, & forsooke the Lord God of their Fathers, God sold them into the handes of their Enemies, so that they could no longer stand before them. This was the destruction of *Ieroboam* the sonne of *Nebat*, that made Israell to sinne: and of *Iehu*, who set vp Idolatry after he had destroyed it. This was the cause that the wrath of God brake in vppon the *Israelites*, when they had erected the golden Calfe, which sinne was reuenged with a grieuous and horrible slaughter. Heereunto [r] also the Prophet hath relation, *Psal.* 106. *They destroyed not the people as the Lorde had commanded them, but were mingled among the Heathen, & learned their workes, and serued their Idols which were their ruine.* Thus we see, how Idolatry turneth to the destruction of the Idolater.

[o] *Doct.* 28. Idolaters shall be confoûded & destroied.

[p] Esai, 46, 1, 2 Ier, 46, and 44 7, 8.

[q] Iudg 2, 11. 12

[r] psal. 106, 34, 35, 36.

Reason. 1. The Reasons follow. First, God is the husband of his Church, and can no more abide to haue his honour and worship communicated to any other, then the Husband any partner or fellow in his loue, [r] *Who cannot beare the sight of any ransome, neither will he consent, though thou augment the gifts.* Idolatry therefore is spirituall whordome, and God is a iealous God of his honour and glory, [t] and will not suffer the same to be giuen to any other. This is notably declared, and worthily expressed by the Prophet *Hosea*, where the Idolatry of the *Israelites* is resembled to the adulterous and whorish woman, that doteth vppon her louers, that forsaketh the guide of her youth, and forgetteth the Couenant of her God. *Their Mother* (saith the Lord by his Prophet) *hath played the Harlot, shee that conceiued them, hath done shamefully, &c.* As then God is the husband of his Church, so our spirituall worship, is as a certaine marriage of our soules, consecrated vnto the Lord: and therefore all false and forged worship is spirituall whoredome and adultery toward him. To this purpose speaketh *Hosea*, [u] *I will marry thee vnto me for euer; yea, I will marry thee vnto me in righteousnesse, and in iudgement, in mercy, & in compassion, I wil euen marry thee vnto me in faithfulnesse, and thou shalt know the Lord.* Thus also speaketh the Prophet *Ieremy*, [x] *Thus saith the Lord, I remember thee with the kindnesse of thy youth, and the loue of thy Marriage, when thou wentest after mee in the wilderneſse in a land that was not sowne.*

[r] Prou. 6, 35

[t] Esay 42, 8. Exod 20, 5

[u] Hos. 2. 19, 20

[x] Ieremy 2, 2.

Reason 2: Secondly, Idols are the workes of mens hands, whether they be of Siluer or Gold, they are the work of the founder: or whether they bee carued or grauen in stone or Timber, they are the hand of the workeman: or whether they be wrought in blew silke, or purple, [y] *All things are made by cunning men.* Heereuppon it followeth, that they that depend vpon them, and seeke helpe of them, do seeke helpe of flesh, and make stocks and stones their God, and therefore they cannot prosper, but shall bee confounded. This the Prophet *Hosea* testifieth, [z] *Israell*

[y] Ier. 10, 9.

[z] Hos. 8, 8, 9.

is

is deuoured, now shall they be among the Gentils, as a vessel wherein is no pleasure: for they are gone but to Ashur, *they are as a wilde Asse alone by himselfe,* Ephraim *hath hired louers.* Seeing therefore Idolatry is spirituall adultery, and that Idolaters seeke helpe of flesh, that is fraile and cannot helpe it selfe, in both respects we may conclude, that Idolaters notwithstanding their confidence & trust in their Idols, shall be confounded and destroyed, and do lie open to all Gods iudgements.

The Vses are in the last place to bee obserued. First, this teacheth, that the Idoll is vaine; yea, vanity it selfe. Howsoeuer the Idolater be enamored of it, and greatly dote vpon it, yet it shall be as a broken reede, which in stead of staying him that leaneth vppon it, breaketh in his hand, and the shiuers thereof serue to wounde him that leaneth thereon. For if it could deliuer any, it should saue them that haue their hope and confidence in it. But such are deceiued and deluded to their destruction. This the Prophet *Ieremy* witnesseth (a) at large in sundry places, *Chap.* 3. *Truely the hope of the hilles is but vaine, nor the multitude of Mountaines, but in the Lord our God is the health of* Israell: *for confusion hath deuoured our Fathers labour, &c.* Heereunto commeth the saying of *Isaiah*, (b) *All they that make an Image are vanity, and their delectable things shall nothing profit: and they are their owne witneses that they see not, nor know, therefore they shall bee confounded: who hath made a God, or molten an Image that is profitable for nothing.* They are not therefore lay-mens Bookes, neither haue any profitable vse, but an abhominable abuse, (c) being vanity, and the worke of errors, in the time of their visitation they shall perish. The *Assirians* were famous, or rather infamous for Idols, and great Boasters of them, yet the Prophet sheweth they should come to confusion: heereupon the Vse is inferred: what profiteth the Image? For the maker thereof hath made it an Image and a teacher of lies, though hee that made it trust therein, when hee maketh dumbe Idolles; woe vnto him that saith to the

Vse. 1.

a Ier. 3, 23, 24 and 10, 15

b Esai, 44, 9, 10.

c Hab, 2, 18, 19, 20.

wood, awake; and to the dumbe stone, arise vp, it shal teach thee: Behold, it is laide ouer with Gold and Siluer, and yet there is no breath in it. Thus the vanity of Idolles, is set out by the destruction of the Idolaters.

Vse. 2. Secondly, seeing Idolatry bringeth Iudgement vpon the heads of the Idolaters, let them labour to see their owne blindnesse. It is a great iudgement of God vpon thousands and ten thousands in the world, that worship the workes of mens handes, and yet thinke themselues wise. We see also the preposterous and disordered desire of the children, to follow the Idolatrous wayes of their parents: whereupon it commeth to passe, that they excuse their sinne by the example of their parents, and because they were borne in it, they are resolute to die in it; neuer examining how their Religion standeth with consent of the scriptures. Thus we see, that all Idolaters are blind, [d] and because they say they see, therefore their sin remaineth. This is it which the Prophet teacheth, [e] *They shal be turned backe, they shal be greatly ashamed that trust in grauen Images, and say to the molten Images, ye are our Gods: heare, ye deafe, and ye blinde, regard that ye may see: Who is blind, but my seruant; or deafe, as my Messenger that I sent? Who is blinde as the perfect, and blinde as the Lords seruant?* If therefore we would not grope in ignorance, as the blind man that groapeth in the darknesse, let vs flye Idolatry, and keepe our selues from Idols.

[d] Iohn 9, 41.
[e] Esai. 42, 17, 18, 19.

Vse 3. Lastly, seeing the worshipping of Images is the cause of iudgement, let vs blesse and praise the name of God, when hee deliuereth his people from Idolatry to serue him purely and sincerely. Let vs euer be mindfull of his mercy, and walke as a thankefull people redeemed out of so great thraldome. This sacrifice of praise we see required in the Prophet: For hauing set downe the folly and vanity of Idolaters, who cut downe a Tree, warme themselues with part thereof, rost their meat with another, and with a third part make a God, and worship it, make it an Idoll, and bow vnto it, pray vnto it, and say,

Deli-

e *Deliuer me, for thou art my God*: he acknowledgeth gods great mercy in forgiuing these sinnes of the people, *Thou art my seruant, O Israel forget me not: I haue put away thy transgressions like a Cloud, and thy sinnes as a mist: turne vnto mee, for I haue redeemed thee: Reioyce O heauens, for the Lord hath done it, braste forth into praise, for the Lord hath redeemed* Iacob, *and will be glorified in* Israell. Behold the beastlinesse and brutishnesse of these God-makers, not much vnlike the Romish Idolaters, who knead their Dough, and of one part they make Bread, and a God of the other. If this be the dotage of Idolaters, we haue great cause offered vnto vs, to magnifie the mercy of God toward vs, that hath freed vs from such diuellish deuises of the false worship of God. Hee hath restored to vs the true worship of God, according to his holy word, he hath rooted out the Idols that were set vp to be adored, he hath giuen vs the Scriptures in our Mother tongue, hee hath freed vs from the burden and bondage of the Popes Decrees and Decretals, he hath pulled downe the great Idoll of the Masse, and hath abolished the manifold heresies and corruptions of false Doctrine. What shall we now render vnto the Lord, for all these tokens and testimonies of his loue toward vs, but take vp the cup of saluation, and praise with tongue and heart the name of God, acknowledging his only goodnesse in deliuering vs from the bondage of Idolatry, and labouring to bring forth the fruits of his Gospell, to his glory, and our own comfort in Christ Iesus.

e Elai 44, 21, 22, 23.

32 *And* Moses *sent to search out* Iaazer, *and they tooke the Townes belonging thereto, and rooted out the* Amorites *that were there.*

33 *And they turned and went vp the way toward* Bashan: *and* Og *the King of* Bashan *came out against them, hee and all his people to fight at* Edrei.

34 *Then the Lord said vnto* Moses, *Feare him not, for I haue deli-*

deliuered him into thine hand, and all his people, and his Land: and thou ſhalt do vnto him, as thou didſt vnto Sihon, *the King of the* Amorites, *which dwelt at* Heſhbon.

35 *They ſmote him therefore, and his Sonnes, and all his people, vntill there was none left him: ſo they inherited his Land.*

Hitherto we haue ſpoken of the firſt Enemy ouercome by the Iſraelites; to wit, *Sihon* King of the *Amorites*: the ſecond Enemy which they ſubdued is *Og*, the King of *Baſhan*, an Enemy more mighty & terrible thē the former. For he was one of the race & poſterity of the Gyants, at
f Num 13,29. whoſe ſight, the Scouts and Eſpials ſent out to ſearch f the Land, were afraid, and deſpaired of inhabiting and inheriting of the Land, and weakned the hearts & hands of the people; as appeareth in the 13. Chapter of this Booke, *We came into the Land whether thou haſt ſent vs, and ſurely it floweth with Milke and Hony, Neuerthelleſſe, the people be ſtrong that dwell in the Land, and the Cities are walled and exceeding great: and moreouer we ſaw the Sonnes of* Anak *there*, And more plainely and particularly *Moſes* deſcribeth this King, *Deut.* 3, 11. *Only* Og *the King of* Baſhan *remained of the remnant of the Gyants, whoſe bed was a Bed of Iron: is it not at* Rabbah, *among the Children of* Ammon? *The length thereof is nine cubits, and foure cubits the breadth thereof, after the cubit of a man.*

Now the more mighty and monſtrous this Gyant was, the greater occaſion had the Iſraelites to aſcribe the victory to God, and to giue him the glory alone. And
g Deut.29, 7. Pſa.135,11,& 136, 19, 20 the Prophet ſingleth out theſe two Enemies by name, g *Sihon* the King of the *Amorites*, and *Og* the King of *Baſhan*, aboue all other Kinges, and in the Meditation of Gods mercy deliuering them into their handes, ſtirreth vp the people to praiſe the name of God: which ſheweth that they were Enemies greatly to be feared, & ſuch
h Pro.21,30, 31. as brought great terror to the Iſraelites, yet no power can preuaile againſt God, h *There is no Counſell, nor Wiſedome,*

dome, nor vnderstanding, nor strength against the Lord: The Horse is prepared against the day of battell, but salvation is of the Lord.

The Land of *Bashan* was a fertile and fruitefull soyle, commended in sundry places of the Scripture: it was a goodly Mountaine abounding with ranke and rich Pastures, yeelding Cattell of great bone and bigneſſe, and flouriſhing with ſundry commodities, which kindled a deſire in the two Tribes and the halfe, to haue it giuen them in poſſeſſion. Wherefore, *Moſes* commending the bountifulneſſe of God toward his people, [k] ſheweth, *That he gaue them Butter of Kine, and Milke of Sheepe, with fat of the Lambs and Rammes fed in* Baſhan. And *Dauid*, to expreſſe the luſtineſſe and loftineſſe, the pride and preſumption of his Enemies, [l] reſembleth thē to the mighty Buls of *Baſhan*, fed to the ful in moſt fruitful paſtures. *Moſes* knowing the goodneſſe of the ſoile, the ſtrength of the Citties, and the malice of the Enemies, ſendeth out his Scouts and Eſpials to ſearch out the ſituation of the places, and the purpoſes of the perſons that inhabited therein: and hauing taken *Iaazer*, hee marched toward this *Baſhan* whereof wee ſpeake. The King aduertiſed of the matter, and vnderſtanding the drift and deſigne of the Iſraelites, commeth forth to meete them, and to hinder their approach to his Townes and dominions, thinking his ſafety to conſiſt onely in his Weapons, forgetting that all Mortall thinges are mutable, and the ende of Warre vncertaine, and prouiding more for reuenge then for his owne defence. Hereupon *Moſes*, before hee made an head againſt the Enemy, as it ſhould ſeeme, maketh a ſtand to know the wil of God, whether he ſhould fight with them in that place, and whether God would deliuer them into their hands. The anſwere of GOD ſheweth, that they were greatly afraid, and ſtood in need of comfort: wherein conſider; Firſt, the Commaundement of God, *Feare not your Enemies*: Secondly, the reaſon rendred to encourage them, *I will deliuer all your Ene-*

k Deut. 32, 14

l Pſal. 22, 12. Ezek. 39, 18. Amos 4, 1. Eſay. 2, 13.

mies

mies into your hand: which is amplified by a like example, & by the former experience which they had of the mercy of God in the destruction of *Sihon* King of the *Amorites*. After this comfort and raising vppe of their hearts that began to shrinke, they ioyned battell, they fought with the King of *Bashan*, they ouercame their Enemies, and put them all, Men, Women, and Children, to the Sword, and possessed his Land, as he did the Land of the *Amorites*.

Thus God gaue them a ioyfull victory, who had before determined the destruction of *Og*, euen while the Gyant thought nothing of the hand of GOD against him: and who is it that knoweth, what God intendeth against him in Heauen, while he offendeth him, and sinneth against him on the Earth? The Lord that sitteth in Heauen, seeth the wickednesse of mans heart abiding on Earth.

Verse. 33. *And they turned and went vp the way towards* Bashan: *and* Og *the King of* Bashan *came out against them, &c.* We see heere another Iudgement of God vpon another Enemy of the Church, and the mercy of God in his ouerthrow, after the destruction of the former Enemie. God could haue brought them together, and bound thē in one bundle to bee cast into the fire, but they are destroyed one after another, some in the daies of *Moses*, others are reserued for *Ioshua*, who succeeded *Moses* in the gouernment of the people. Wee learne heereby, [m] that the enemies of God and of his Church are not consumed in a moment, but wasted in the prouidence of God by little and little. True it is, God is able to raine downe fire and Brimstone, Snares and stormy Tempestes vppon them, he is able to bring them to nothing at once, with the breath of his mouth, when once the Coales of his indignation are kindled: but it is his pleasure to wast thē one after another; now one, and then another, that sin against him. This *Moses* declareth [n] to the people of Israell, *Deut. 7. Thou shalt not feare them, for the Lord thy God*

[m] *Doct. 29.* The enmies of the Church are not consumed at once.

[n] Deut. 7, 21, 22, 23.

is

is among you, a God mighty and dreadfull: he will roote out theſe Nations before thee, by little and little: thou muſt not conſume them at once, leaſt the beaſts of the field encreaſe vpon thee: but the Lord thy God ſhall giue them before thee, and ſhal deſtroy them by a mightie deſtruction, vntill they be brought to naught. This is it that the Prophet[o] ſheweth, *Eſai. 9. The Lord wil raiſe vp the aduerſaries of* Rezin *againſt him, and ioyne his enemies together.* Aram *before, and the* Philiſtims *behind, and they ſhall deuoure* Iſraell *with open mouth: yet for all this, his wrath is not turned away, but his hand is ſtretched out ſtill.* So the Prophet *Amos* ſetteth down the dealing of God in the deſtructiō of his Enemies, *Chap. 4. I haue ſmitten you with blaſting and Mildew; your Gardens, Vineyards, Figge-trees, and Oliue-trees, did the Palmer-worme deuoure, yet ye returned not to me ſaith the Lord.*[p] *The Peſtilence haue I ſent among you, after the maner of* Egipt, *your young men haue I ſlaine with the ſword, yet haue ye not returned vnto me ſaith the Lord. I haue ouerthrowne you as God ouerthrew* Sodom *and* Gomorrha; *that is, almoſt all and vtterly, and ye were as a Fire-brand plucked out of the burning, yet haue ye not returned vnto me ſaith the Lord.* So that God brought not all his iudgements vpon them at once, nor diſcharged the whole volley of ſhot againſt them togither, but one puniſhment came in the neck of another, & the firſt was ouertaken of the ſecond, & the ſecond of the third. The like may be ſaid of the plagues which God brought vpon *Pharaoh* and the reſt of the Egyptians, hee did not draw out his Arrowes, and empty his Quiuer at once,[q] but waſted the land, conſumed the fruits, ſmote the cattell, and deſtroyed the inhabitantes one after another; ſome were ſtricken with Haile, ſome were ſlaine by the deſtroyer, others were drowned in the red ſea: theſe came not al togither, but as a ſoftly fire conſumed them, or as a lingering diſeaſe pined them away, by little and little, vntill they came to vtter ruine.

[o] Eſai. 9, 22

[p] Amos 4, 9, 10, 11.

[q] Exod. 9, & 10, & 12, & 14

The Reaſons remaine to bee conſidered. Firſt, God will not root them out at once; to the end, that by them he may try the faith, and exerciſe the patience of his ſeruants. Reaſon 1.

uants. There are none that haue receiued to beleeue, but God will haue them proued, to declare to themselues, and manifest to others, what is in their harts. No maruell if others be oftentimes deceiued in vs, and are ignorant of the secrets of our soules, seeing we our selues know not throughly our selues, vntill we haue ended & endured triall. For such we are indeed as we are in the time of tentation. Therefore *Salomon* teacheth in the Prouerbes, [r] *If thou be faint in the day of aduersity, thy strength is small.* Wherefore, it is necessary, that so long as wee liue in this world, we should be kept in a continuall exercise of Faith, of Prayer, of patience, of repentance, & of obedience, as the Lord speaketh euidently in the booke of Iudges, [f] *Because this people hath transgressed my Couenant which I commanded their Fathers, and hath not obeyed my voice, therefore will I no more cast out before them, any of the Nations which* Ioshua *left when he died; that through them I may proue Israel, whether they will keepe the way of the Lorde to walke therein or not: So the Lord left those Nations, and droue them not out immediately, neither deliuered them into the hand of* Ioshua.

r Pro. 24, 10.

f Iudg 2, 20

Reason. 2. Secondly, the people of God trespasse against him, so as the Lord cannot root out their Enemies together, but leaueth some among them, as we saw before, [t] the Nations were left among the Israelites to bee as snares to their pathes, whips in their sides, and Thornes in their eyes, because they transgressed the Couenant that God had made with their Fathets. So the Prophet speaketh, *Psal.* 81. *Oh that my people had hearkened vnto me, and* Israell *had walked in my waies,* [u] *I would soone haue humbled their Enemies, and turned mine hand against their aduersaries.* Likewise *Moses*, among the curses and iudgements denounced against such as are disobedient to the lawes of God, [x] sheweth, that when he hath chastened and corrected vs for our sinnes, yet if we goe forward to despise his ordinances, and our soule abhorre his lawes, he wil punish vs seauen times more, according to our sinnes. And if we

t Iudg. 2, 20
Iosh. 23, 13

u Psal, 81, 13, 14.

x Leuit, 26, 18 21, 24, 28

we proceed to walke ſtubburnely againſt him, hee will then bring ſeauen times more plagues vpon vs, & walke ſtubburnly againſt vs in his anger. Thus wee ſee, that ſeeing it is requiſite that our faith be tried, and ſeeing God by our ſinnes is daily prouoked: it followeth, that the enemies of the Church, albeit they deſerue vtterlie and ſuddenly to be rooted out, euen in a moment, ſhall notwithſtanding according to the good pleaſure of God be conſumed by little and little.

The Vſes of this Doctrine remaine to be conſidered, *Vſe* 1. and are not to be paſſed ouer. Firſt, this teacheth, that the proſperity of the wicked, cannot aſſure them of the fauour of God, nor ſecure them from his puniſhments. It ſheweth indeed the patience and long ſuffering of God toward the Veſſels prepared to wrath, to make them without excuſe: but when they haue filled vp the meaſure of their ſinnes, they ſhall know that God hath not forgiuen or forgotten them. This the [z] Prophet teacheth, *Pſal. 50. When thou ſeeſt a theefe, thou runneſt with him, and thou art partaker with the Adulterers: thou giueſt thy mouth to euill, and with thy tongue thou forgeſt deceit: thou ſitteſt and ſpeakeſt againſt thy Brother, and ſlandereſt thy Mothers ſonne: Theſe thinges haſt thou done, and I held my tongue, therefore thou thoughteſt that I was like thee, but I will reproue thee, and ſet them in order before thee: O conſider this ye that forget God, leaſt I teare you in pieces, and there be none that can deliuer you.* And in another place it is declared, that albeit the wicked be malicious, ſpeaking wickedly, talking preſumpteouſly, and ſetting their mouth deſpightfully againſt heauen; yet God hath ſet them in ſlippery places, and caſt them downe into deſolation. Wherefore, whenſoeuer we ſee the wicked proſper and flouriſh, and the glory of his houſe to increaſe, let vs not conceiue euill of GOD, as though he loued vnrighteouſnes, or fauoured the ſins of men, nor think that the wicked ſhall eſcape: therefore, *Elihu* ſaith, (*a*) *Although thou ſaieſt to God, thou will not regard it, yet iudgement is before him, truſt thou in him; yet his anger*

[z] Pſal. 50, 19, 20, 21, & 73, 6, 7, 18.

(*a*) Iob 35, 15, 16.

ger shall visit the euill, and cal them to an account with great extremitie.

Vse. 2. Secondly, seeing God wasteth the wicked doers by little and little, let them not set their hearts vpon euill,

b Esai 55,6,7 b *But let them seeke the Lord while he may be found, let them forsake their wickednesse and vngodlinesse, and returne vnto the Lord that he may haue mercie vpon them, who is verie ready to forgiue.*

What maketh many sin against God, but a vaine confidence & presumption to escape the iudgement of God? What maketh them to put off the euill day, & to make a league & couenant with death, but the abuse of gods patience, who doth not presently punish them? This the

c Eccl.8,11,13 wiseman teacheth. *Because sentence against an euil work is not executed speedily, therefore the heart of the children of men is fully set in them to do euill: but it shall not go well with them, he shall be as a shaddow, because hee feareth not before God.* Albeit therefore they seeme to sinne scot-free, and without punishment, yet the greater patience appeareth to bee in God, the greater destruction is reserued for them. Euen as when the shadow groweth to bee longest, then the light fadeth and departeth sooneſt, and the night approcheth neereſt: so when God hath waited a long time for our conuersion, and the vngodly flatter themselues in their sinnes, then suddenly is the wrath of God reuealed from heauen against all vngodlinesse and vnrighteousnesse of men: so that the greater the stay and delay of his iudgements hath bin, the heauier will the stroke fall vpon them. The punishment is prolonged, it is not forgotten. Their iudgement is comming and sleepeth not, it gathereth force in going. The higher the Axe is lifted vp, the slower it striketh, but the deeper it pierceth into the wood. If then God do not by and by smite the offender, and strike him in the prophanesse of his wicked heart, let vs not bee secure and continue in sinne: God doth not at once make hauocke of his enemies, but bringeth them to iudgement one after another. Wherefore let vs conclude with the saying of the Prophet, d *Say ye, surelie*

d Esa.3,10,11

ſurely it ſhall be wel with the iuſt, for they ſhal eat the fruit of their workes: wo be to the wicked, it ſhall be euil with him, for the reward of his hands ſhal be giuen him.

Laſtly, as the bodily Enemies of the Church ſhall be waſted with lingering and long laſting iudgements, ſo ſhall it be with the Enemies of our ſoules. The ſpirituall Enemies of our ſoules, and of our ſaluation, are not brought vnder our feet at once to trample vpon them, & to triumph ouer them, they are brought in ſubiection by little and little. For as theſe enemies are caſt downe, ſo our ſanctification ariſeth. As the Corne which the Huſbandman ſoweth, before it can come to ripeneſſe, and yeeld a plentiful increaſe, muſt firſt take root, ſhoot into a blade, and ſpring vp by litle & litle, til it bring forth an eare: ſo is it with the grace of ſanctification and newnes of life. *Vſe.* 3.

The kingdome of heauen is like to a graine of Muſtardſeed, which a man taketh and ſoweth in his fielde, [c] *which indeed is the leaſt of all ſeeds: but when it is growne, it is the greateſt among Hearbes, and it is a tree, ſo that the Birds of heauen come & build in the branches thereof.* [c] Mat. 13, 31, 32, 33,

Againe, *the kingdome of heauen is like vnto leauen, which a woman taketh, and hideth in three pecks of Meale, til al be leauened.* So is the work of God, litle and ſmal in the beginning, it is as a building that goeth ſlowly forward, there muſt be much ſweating and toyling about it, there muſt be great labouring and hammering before we can bring it to any greatneſſe. The more wee increaſe in grace, waxing ſtrong in faith, firme in hope, and conſtant in our profeſſion, [f] *The more do we grow to be Conquerors through him that lued vs.* Let vs alwayes fight againſt ſinne, watching in prayer, [g] *feruent in ſpirit, reioycing in hope, patient in Tribulation, cleauing to that which is good, procuring things honeſt in the ſight of all men: and the God of peace ſhall tread Satan vnder our feete.* Let vs alwayes in this life looke for Enemies, & prepare to with-ſtand them; let vs ſtand on our Watch-tower, and deſcry the approaching of them. Let vs [h] *know that our Aduerſary the deuill, goeth about like a roaring Lion* [f] 2 Cor 4, 16. [g] Rom. 12, 11 12, & 16, 20 [h] 1 Pet 5, 8.

Lion, seeking whom hee may deuoure, and bee strong in the grace which is in Iesus Christ. Heere is not the place of tryumphing, but the place of fighting. No man is crowned g except hee striue as he ought to doe. The Husband-man must labour before hee receiue the fruites of the Earth. We must dy with Christ before we can liue with Christ. VVe must suffer with him, before wee can raigne with him. So long as we liue in this life, we are Souldiers and liue in Warefare, we must not dreame of the victory before the combate. If we will here skirmish with our enimies, putting on the whole Armour of GOD, the day shall be ours, we shall winne the field. Heere is our comfort, that when this corruptible shall put on incorruption, and this Mortall hath put on immortality, then shall be brought to passe the saying that is written; h *Death is swallowed vp into victorie, which is the last Enemie that shall bee subdued.* If we be the Children of God, and are escaped from the bondage of corruption, if wee cast of Sathan and his tentations, we must neuer thinke to liue in rest, but looke for him to buffet and batter vs, that hee may re-enter the Fort, which he hath forsaken.

g 2 Tim. 2, 5, 6 11, 12.

h 1 Cor. 15, 54.

We must be content sometime to take a foyle, and to haue the Bucklers and Wasters driuen to our heads, yet so as our stepping backe, should bee but to recouer the greater force and strength. They indeede that haue not a liuely faith in the Sonne of God, nor haue giuen their Names to their Captaine, to serue in the Warres against the flesh, the World, and the Deuill; do not know at al, but are altogether ignorant, what the suggestions of the flesh, and allurements of the World, and the tentations of the Diuell do meane. They striue not, they fight not, they resist not, they ouercome not: they vnderstand nothing what killing and conquering meaneth. This our Sauiour teacheth in the parable, *Luke* 11, 21, 22. *When a strong man armed keepeth his Pallace, the things, that he possesseth, are in peace: but when a stronger then he commeth vpon him, he taketh from him all his armour wherein hee trusted, and di-*

videth

uideth his ſpoiles.

Verſe. 34. *Thou ſhalt do vnto him, as thou diddeſt vnto* Sihon, *King of the Amorites, which dwelt at* Heſhbon. In theſe wordes is an illuſtration and amplification of the promiſe of deliuerance, and aſſurance giuen them to preuaile, drawne from a preſent & comfortable experience, which they had of the power of God in ſubduing *Sihon*, King of the *Amorites*. As if the Lord ſhould haue ſaide vnto them, Why do ye tremble, and wherefore are ye afraide of theſe Enemies? Why doe ye ſhrinke and hang backe when ye ſhould make an head againſt them, and looke them in the face? What though this King be puiſſant & great of ſtature, of the race of thoſe mighty Giants? haue ye forgotten my power? And do ye not remember what I did to *Sihon*, King of the *Amorites*, how I gaue him, his people, and his Cities into your hands? Haue ye not experience that I giue the victory to whom I will? Is my hand ſhortned, that it cannot help? Nay, bee of good comfort, and aſſure your ſelues I will not leaue you, nor forſake you, but as you haue ouercome thoſe that haue hitherto ſtood againſt you, ſo ye ſhall ſee your deſire vpon all your enemies. Whereby we learne, [k] that the experience of Gods former fauour caſteth off fear, cauſeth affiance in him, and aſſureth future grace to come from him.

[k] *Doct.* 30. Experience of former fauour aſſureth future fauour.

Among other meanes to worke faith in him, and a reſting our ſelues in his promiſes, the bleſſed experience and comfortable proofe which wee haue hadde of Gods mercies toward vs in former times, is one of the chiefeſt to cauſe vs ſtill to truſt in him, and euermore to call vpon him in our neceſſities. We ſee this prooued vnto vs in ſundry Pſalmes of the Prophet, as *Pſal.* 4. *Heare me when I call, O God, of my righteouſneſſe: thou haſt ſet me at liberty whē I was in diſtreſſe, haue mercy vppon mee, and hearken vnto my praier.* Where the Prophet reaſoneth from the time paſt, to the time to come, and intreateth GOD to heare him becauſe he hath already had mercy vppon him. The like

l Psal. 22, 9, 10, 11. ground of his assurance we l finde againe *Psalme* 22. *Thou didst draw me out of the wombe, thou gauest me hope euen at my Mothers breasts, I was cast vpon thee euen from the womb, thou art my God from my Mothers belly: be not farre from mee, because trouble is neere, for there is none to helpe mee.* In these words we see how the Prophet by benefits past, assureth himselfe of deliuerance from dangers present, and in time to come: As if he should say, seeing I was committed to thy prouidence and protection, so soone as I was borne, and came into the world, when I could not feed and defend my selfe, and seeing I haue hitherto receiued so many benefits from thee, do not now depart from me when affliction is at hand, & when there is none beside to help. So the same Prophet layeth the foundation of his hope,

m Psal. 3, 4, 7, expecting mercy from God, m vppon the consideration of Gods dealing with him before, as in the third Psalme, where being cumbred and compassed with a wonderfull number of aduersaries, reuolting from him in the conspiracy of *Absolom*, hee gathereth comfort to himselfe of Gods present ayde, from the experience he had felt before; saying, *I did call vppon the Lord with my voice, and hee heard me out of his holy Mountaine, O Lord arise, helpe mee my God, for thou hast smitten all mine enemies vpon the cheek-bone, thou hast broke the teeth of the wicked.* This is farther cõfirmed & strengthened vnto vs, in *Dauids* faithful behauiour, go-

n 1 Sam. 17, 34, 35, 36, 37. ing to encounter with the vncircumcised *Philistim*, n *Thy Seruant kept his Fathers Sheepe, and there came a Lion and likewise a Beare, and tooke a Sheepe out of the Flocke, and I went after him and smote him, and tooke it out of his mouth; and when he arose against me, I caught him by the Leard and smote him, and slew him: So thy seruant slew both the Lion and the Beare: Therefore this vncircumcised Philistim shall bee as one of them, seeing he hath railed on the hoast of the liuing God.* Whereby it appeareth, how hee strengtheneth his Faith by the experience that he had in time past of Gods helping hand, nothing doubting but the same God that had preserued him from the Iawe of the Lion, and the Paw of the Beare,

would

would keepe him in this single combat with that Champion that defied Israel. This the Apostle *Paule* also concludeth, 2. *Cor.* 1, 9, 10. *We receiued the sentence of death in our selues, because we should not trust in our selues, but in* GOD *which raiseth the Dead, who deliuered vs from so great a death, and doth deliuer vs, in whom we trust, that yet hereafter he will deliuer vs.* All these examples (to which we might ioyne infinite other out of the Psalmes) plentifully teach vs this truth, that the feeling of former mercies and fauours (whereof wee haue had experience) serueth to assure the continuance of his goodnesse toward vs.

The reasons that may bee rendered for farther confirmation of this Doctrine, are very apparant and manifest: For first, his gifts are freely and frankly bestowed, he neuer repenteth of them, hee neuer changeth nor altereth that which is gone out of his mouth, he giueth liberally, and reproacheth no man. Therefore the Apostle sayth, *Rom.* 11. *The guifts and calling of God are without repentance*: o so that whom he loueth, he loueth to the end, & where hee hath once shewed mercy, hee will perseuere in his kindnesse, and hee that hath begun his good worke in vs, will perfect the same vnto the day of Iesus Christ. He neuer waxeth weary of well-doing, but delighteth in the workes of mercy. When the Lord would reueile to *Abraham* the Father of the faithful, his decree touching the destruction of *Sodome*, he maketh this the reason and Motive to moue him vnto it, because hee had begun already to shew him mercy, p *Shall I hide from Abraham my Seruant that thing which I doe, seeing that Abraham shall bee indeede a great and mighty Nation, and all the Nations of the Earth shal be blessed in him?* If then he neuer repent him of his gifts that he hath bestowed, nor reuoketh the riches of his graces that he hath granted; then we see, that the giuing of one gift assureth that a multitude shall follow after, as *Leah* said; *A company commeth.* Reason 1. o Iohn 13, 1. p Gen. 18, 17, 18.

Secondly, he is mercifull to his enemies, and them that hate him, to such as neuer seeke after him, or the know- Reason 2.

ledge of his waies: hee maketh the Sunne to ſhine, and the raine to fall vppon the godly and vngodly: yea, his mercy ſtretcheth to the Beaſtes of the fielde, and the Foules of the Ayre. *He prepareth ſhewers for the Earth, hee maketh Graſſe to grow vpon the* q *Mountaines, he giueth to beaſts their foode, and to the young Rauens that cry.* He ſaueth Man and Beaſt, ſo that we may boldly ſay; *How excellent is thy mercy, O Lord: therfore the children of men truſt vnder the ſhaddow of thy winges.* He is mercifull to our bodies, in him we liue and mooue, and haue our being, hee hath giuen vs life and breath; much more therefore wil he be the God of our Spirits, and maintaine our ſpirituall life with the continuance of his graces, and ſending freſh ſupply of his Spirit, after he hath once giuen vs faith, and wrought our conuerſion. Seing therefore, all his graces are without repentance, and ſeeing he is the God of our bodies, and therefore good to our Bodies, to our beaſtes, to our Enemies, we may bee well aſſured, that hee which hath vouchſafed ſome portion, as it were the firſt fruits of his mercy, will adde greater ſtore of mercy vnto it, as it were ſtore vpon ſtore, and heapes vpon heapes.

q Pſal. 147. 8. y, and 36,6,7.

Vſe. 1. The Vſes are next to be conſidered. Firſt, We learne from hence, to acknowledge his great mercy, that maketh mercy the ſeale of mercy, & one grace as the pawne and pledge of receiuing and obtaining a new grace. O the vnſpeakeable mercies of GOD, who can ſound the bottome of them, or who can aſcend vp to the height of them! Can any tongue expreſſe, or heart conceiue this goodneſſe of GOD, teaching vs to draw an Argument from his firſt mercy to a ſecond, and from a ſecond to a third, alwaies to ariſe from one degree to aſſure another; and to conclude a farther proceeding from the firſt beginning? What Man or Woman hath not receiued thouſands, and ten thouſands of r mercies from the Father of mercies, and much conſolation from the father of all conſolation, and thereby ſo many comforts to his own Soule, to aſſure him that he will neuer forſake him:

r 2 Cor. 1,3.

ſo

so that wee may boldly, and with a cheerefull heart say; Lord be mercifull to vs, because thou hast begun to bee mercifull: we haue receiued much mercy, therefore continue thy mercy toward vs, not because wee haue beene good and profitable Seruants to thee, or haue deserued thy fauour, but because thou hast beene gratious to vs. If our owne workes, if our obedience, if our righteousnesse were to be made the ground & reason to perswade the Lord to haue compassion on vs, we should build vpon a weake and sandy foundation, our comfort were gone, and our hearts should faile vs. For wee know our own wickednesse, & our sins are euer before vs. But since former mercies are Arguments of further mercies, and the granting of one grace, is as a Key to vnlock the gate and open an entrance for the rest to follow, since the first loue is a Testimony and token of more loue to be shewed and continued: wee abound with such Argumentes to moue his Maiesty, blessed be his name for them, whereby we may be assured that he will adde mercy to mercy, and fauour to fauour. Thus wee see how fruitfull the louing kindnesse of God, is alwaies producing more, as one Corne increaseth an hundred fold.

This was the stay and staffe of *Paul* the Apostle, whē he was in danger of death, & was brought vnto his answer, [r] *At my answering no Man assisted me, but all forsooke me: I pray God that it may not be laid to their charge: notwithstanding, the Lord assisted me, and strengthened me, that by me, the preaching might be fully knowne, and that all the Gentiles should heare, and I was deliuered out of the mouth of the Lion: and the Lord will deliuer me from euery euill worke, and will preserue mee vnto his heauenly Kingdome, to whom be praise for euer and euer, Amen.* [r] 2 Tim 4, 16. 17, 18.

Secondly, it is a speciall comfort to the afflicted when they are fallen into diuers tentations. For when the Tempter commeth vnto vs, and perswadeth vs that God hath cast vs off for euer, and that wee are none of his, tempting vs to despaire of his mercy, and suggesting vnto vs our vnworthinesse: let vs record and recount Gods *Vse.* 2.

former mercies, taking sweete comfort therein, and stirring vp our selues to praier, with assurance to bee heard. If he goe about to perswade our hearts by a strong illusion, that wee are not effectually called, or freely iustified and elected, or indued with Faith, and therefore shall be certainely condemned: let vs neuer yeeld to Sathan, nor to his Angels, neither to their helpers and assistants, the Flesh and the World.

When wee are entised to commit sinne, yeelde not to the subtilties & suggestions of the Deuil, but fly from it, & follow after the contrary vertue very earnestly. When he calleth to our remembrance our sins & fals past, let vs cal to mind the remẽbrance of gods mercies past, and rest in them as in a sanctuary or place of refuge against al the stormes that Sathan raiseth, & the flouds that he sendeth to sinke our Soule in the gaping gulfe of hellish despaire. So long as God bestoweth vpon vs one drop of mercy, let vs neuer doubt of his great goodnes to be continued toward vs, and to dwel in vs for euer. Wherfore, the Apostle Paul saith, [f] *We reioyce in Tribulations, knowing that tribulation bringeth forth patience, and patience experience, and experience hope, and hope maketh not ashamed, because the loue of GOD is shed abroad in our harts, by the Holy-Ghost, which is giuen vnto vs.*

[f] Rom. 5,3,4,5

This is an excellent and notable vertue, to be throughly acquainted with Gods prouidence and dealing toward vs, wrought in vs by patience, and to haue experience of his continuall eye watching ouer vs. Now wee can say to our endlesse comfort in this manner: God hath kept me from many dangers, hee hath blessed mee with many graces, he hath assisted me against many Enemies, I will therefore still trust in him, and depend vpon him: thus one benefit draweth on another. From this experience we haue a certaine hope of his mercies to be continued toward vs, and are assured of the truth and constancy of Gods promises, and of his good will toward vs: so that in all tribulations and afflictions wee must consider

with

with our ſelues the former benefites of God, and from them gather new hope of the continuance therof, whoſe mercy is a fountaine, that neuer can be drawne dry, but ſpringeth vp to euerlaſting life, and as a tree that is alwaies greene, and yeeldeth the ſauory fruites of righteouſneſſe.

Thirdly, this Doctrine teacheth a notable difference between God & Man, in beſtowing of benefits. We ſee men are quickly weary of their liberality, & cannot abide continuall Beggers. It is not ſo with the Lord our God, rich in mercy, aboundant in kindneſſe, and plentifull in redemption toward all that call vppon him. The more bold we are in asking, the more bountifull he is in granting. It is a common thing in the richer ſort, to checke a man for often crauing, and to vpbraid and reproach the poore with thoſe things they haue beſtowed vpon them, as when they ſay; Why doe you alwaies come to mee, and begge of me? I haue giuen you this and that, at this time, and at that time, in ſuch and ſuch a place, aske no more of me; for if you doe, you ſhall goe without. Thus doe men reprooue and reproach for often demaunding. But ſee the different dealing of GOD to our endeleſſe comfort vnto the faithfull, hee doth neuer vpbraid his benefits, he is not vnwilling to grant, he refuſeth no mans perſon, hee giueth liberally and bountifully to all that come vnto him. *Vſe* 3.

This is alſo a ſinguler comfort to the weake conſcience and afflicted ſoule, when hee is tempted to reaſon thus, VVill GOD heare mee? Or reſpect mee? Will hee ſhewe his louing countenance toward mee a grieuous ſinner, a miſerable and wretched ſinner, a ſeely & ſimple ſoule? Aske boldly of him, he reproacheth none, as the Apoſtle *Iames* teacheth, y *If any of you want wiſedom, let him aske of God, which giueth to all men liberally, and reprocheth no man, and it ſhall be giuen him.* The oftner we aske, the better we are accepted. The more we do deſire, the more alwayes we do obtaine. He chargeth vs to cal vp- y Iam. 1, 5, 6.

on

[z] Psal 50, 15 on [z] him in the day of trouble, and assureth vs of our deliuerance. He would haue all come to him that are heauy laden, with promise to be refreshed and eased. This is a notable incouragement to all persons to flye vnto God, not to run to Saints or Angels, which neither can heare vs, nor giue any gifts vnto men. Let vs alwaies be ready to craue of him, and praise him for his mercies re-

[a] 2. Tim 2, 18 ceiued, seeing they assure more vnto vs, (*a*) as we see the Apostle doth, who hauing experience that God had deliuered him, and gathering from thence, that God would deliuer him, breaketh forth into this thankesgiuing, *To whom be praise for euer and euer, Amen.*

Vse. 4. Lastly, seeing one mercy extended toward the church, assureth the continuance thereof, let vs not stand in fear of any Enemies that rise vp against vs, and conspire to hinder the peace of the Church, and stop the passage of the Gospell, when God beginneth to take the cause of his people into his owne hand, and smiteth any of his Enemies on the Iaw-bone, the rest are reserued to the like destruction. For wherefore doth God punish his aduersaries, and enter into iudgement with them? Wherefore doth he visit them, and strike them downe with his right hand? Is it onely to take vengeaunce on their sinnes, and to shew his Iustice in their confusion? No, it serueth for the comfort and consolation of his seruants; that howsoeuer God be patient, yet in the end they shal not escape. This did *Iosh ua* the Captaine of the Lordes hoast teach the people and men of warre, *Chap.* 10. when they had brought out those kings vnto *Ioshua* which they had taken, hee called for all the men of *Israel*, and sayde vnto the chiefe of the men of warre, which went with

[b] Iosh 10, 24, 25. him; *Come neere,* [b] *set your feet vppon the ne kes of these Kings: and they came neere, and set their feet vpon their neckes:* And Ioshua said vnto them; *Feare not, nor be faint-hearted, but be strong and of a good courage: for thus will the Lord do to all your enemies against whom ye fight.* Where we see, that as God destroyeth not all the Enemies of his Church at

once

once, but singleth out some, that the rest might haue a time of repentance: so if the rest despise the riches of his bountifulnesse, patience, and long-suffering, [c] *Not knowing that the bountifulnes of God leadeth them to repentance*, they shall be bound vp in the same bundle, and bee cast into the fire, as the tree that being spared brought forth no fruit. [c] Rom. 4, 2

The Lord said vnto Moses, *Feare him not, for I haue deliuered him into thine hand, and all his people, and his Land* This King of *Basban* was a strong & dreadful Enemy, descended (as we haue shewed) of the race of the giants, mighty in body, feareful to behold, terrible to the *Israelites*, as may appeare by the comfort ministred vnto them. For God neuer exalteth and raiseth vp in vaine, hee neuer willeth any to cast off feare, where no feare is. From hence we learne that the [d] Enemies of the Church are not to be feared. Howsoeuer such as set themselues against the people of God be many and mighty, growing in strength, excelling in malice, raging with cruelty; yet must not Gods seruants bee fearefull and distrustfull by dreading the power of men, but alwaies rely vpon God, keeping faith, and a good conscience, depending vpon him in life and death. Thus did the Lord strengthen the feeble heart of *Hezekiah*, [e] when *Rabshakeh* with his bold and blasphemous mouth had railed vpon the strength of *Israel*, and had proudly threatned the King and his people that they should bee compelled to eate their owne dung, and to drinke their owne water, *Be not affraid of the words which thou hast heard, behold I will send a blast vpon him, and he shall heare a noise, and returne to his owne land, and I will cause him to fall by the sword in his owne Land.* And afterward Chap. 43, 1, 5. when the people of God were grieuously oppressed by their bitter and bloudy enemies, [f] so that they were robbed, spoyled, snared thrust and throwne into Dungeons, fettered in Prison-houses, and euerie way euilly intreated; he speaketh vnto them on this maner, *Thus saith the Lord that created thee O* Iacob, *and he that formed*

[d] *Doct* 31. The enmies of the Church are not to be feared.

[e] Esai. 37, 6, 7.

[f] Esai 43, 1, 5.

formed thee O Israell, *feare not, for I haue redeemed thee, I haue called thee by name, thou art mine: feare not, for I am with thee.*

So Christ forwarning his disciples what entertainment they should finde in the world, [g] and how hardly they should be tryed; as to be betrayed, hated, persecuted, imprisoned, scourged, railed vpon, & in the end brought to their end, he prepareth them to this duty, and repeateth it oftentimes, *Feare them not.* And the Apostle *Paul*, after he had earnestly instructed the *Philippians* to growe in all graces, and to lead their conuersation worthy the gospell of Christ, [h] he remembreth them of this point, *In nothing feare your aduersaries.* Answereable to these precepts, are the worthy practises of the faithfull. Heereunto commeth the example of *Moses*, *Heb.* 11, 27. when he led the people of *Israel* out of *Egipt*, [i] notwithstanding the threatnings and bloudy words of *Pharaoh*, he [k] feared not the fiercenesse of the King, but indured a constant maintainer of the Church of God, and ceased not to incourage the people against their Enemies, whose hearts failed and quailed when they were pursued and ouertaken by the *Egiptians.*

Likewise, the three seruants of god, being threatned by that great Tyrant *Nabucadnezzar*, to be cast into the fiery furnace, were not daunted, or feared by his high power and fierce displeasure, but answered him; [l] *Wee are not carefull to answere thee in this matter.* This appeareth at sundry times, and vpon sundry occasions in *Dauid*, when he waxeth bold and couragious in the spirit, and faith, [m] *I will not be affraide for ten thousand of the people that should beset me round about.* All which commandements and examples come directly to this point, to teach that wee shall not need to stand in feare of any enimies, which the craft of Satan, or the malice of men, shall raise vp against the Church of God. And no maruell.

Reason. 1. For first of all God is with his people. If he be with them, shall we feare any to be against them? If we haue

[g] Mat, 10, 16 28.
[h] Phil. 1, 28
[i] Exod. 11, 8,
[k] Heb. 11, 27
[l] Dan. 4, 15.
[m] Psal. 3, 6.

a protection from the Prince, ſhall we feare the face of the ſubiect? If the Lion fight for vs, ſhall wee feare the flye or the worme, that are weake in ſtrength? This is the reaſon vrged by the Lord in the Prophet, *Feare not,* [n] *for I am with thee.* Now God is with vs by his power and prouidence. If we conſider theſe things that are in God, as his generall and ſpecial prouidence, which guideth and ouerruleth all things for the glory of his name and the benefite of his children, the holy Meditation heereof, ought to remoue from vs all diſtracting and diſtruſtfull feare. When Chriſt had diſwaded his Diſciples from the feare of men, [o] he ſaith; *Are not two Sparrowes ſold for a farthing, and one of them ſhall not fall to the grounde without your father? Yea, the haires of your head are numbred.*

[n] Eſai. 43, 5.

[o] Mat. 10, 29, 30.

And indeed the cauſe why in trouble we faint and faile for feare of men, whoſe breath is in their Noſthrils, and whoſe malice is limited, is, becauſe wee diſtruſt Gods promiſes and prouidence, which is indeed a feareful ſin. Againe, if we conſider that God is with vs by his power, which being endleſſe and infinite, is able to redreſſe and repreſſe the greateſt Tyrant and tirrany in the world, we ſhall finde nothing more auaileable to keep vs from the exceſſiue feare of weake man, ſeeing hee can reſtraine them when it pleaſeth him. This the three ſeruantes of God acknowledge in their danger, [p] *Behold, our God whom we ſerue, is able to deliuer vs from the fiery Furnace, and hee will deliuer vs out of thine hand, O King.*

[p] Dan. 3, 13.

Againe, let vs haue our conuerſation without feare, in regard of the perſecuters themſelus, & the power which they haue. For conſider the difference betweene that which God can do, & that which man can do. The moſt vile and cruell Tyrant that breatheth out threatninges and ſlaughter againſt the Saints, when he hath done his worſt, and raged to the vtmoſt, when he hath diſgorged all his malice, and quenched his thirſt in bloud, can go no further but to kill the body, but God can go further,

Reaſon 2.

who

who hath the keyes of hell and of death. Nay, these Enemies cannot so much as kill the body or touch the skin, with al their power without the will of God, [q] as our Sauiour speaketh to *Pilate*, when he boasted of an absolute power in his owne handes to bind or loose, to crucifie, or to be absolue, *Thou couldst haue no power at all against me, except it were giuen thee from aboue.* This is that reason which Christ himselfe expresseth. *Mat.* 10. *Feare not them which kill the body,* [r] *but are not able to kill the soule: but rather feare him which is able to destroy both soule and bodie in hel.*

[q] Iohn 19, 10 11.

[r] Mat. 10, 28

Reason. 3. Thirdly, the Enemies shall be destroyed. They fight against God, they fight against his people, and therefore they cannot prosper. True it is, they may for a time preuaile and proceed in their euill enterprises, and God may for a season vse them as his Rod, to try the faith of his Children; but when hee hath vsed them as Instruments to bring his iudgements to passe, they shall preuaile no longer. This consideration serued to encourage the people of Israell, when *Pharaohs* hoast pressed vpon them, and marched toward them, [s] *Feare not, stand stil, & behold the saluation of the Lord, which hee will shew to you this day, for the Egiptians which ye haue seene this day, ye shall neuer see them againe: the Lord shall fight for you, therefore holde you your peace.* So then, whether we consider the prouidence of God assisting his Church, or whether we behold his power in limiting the malice, and working out the destruction of the Churches enimies, in both these respects we firmely conclude this as a certaine truth, that the enimies of the faithfull ought not to be feared.

[s] Exod, 14, 13 14.

Vse. 1. The Vses remaine to be stood vpon. First, this teacheth, that the childe of God must be a man of valour & courage, and as a mighty man of warre, not to be daunted with any terror to forsake his faith and a good conscience: but such a one as is able by the fortitude and power of Christ, to vndergo all trials, to ouer-stride all dangers, to ouercome all Enemies, and to triumph ouer all

all things that oppoſe themſelues againſt their peace. So then the godly, [t] whoſe faith ouercommeth the world, are not onely ſouldiers, but valiant ſouldiers, and victorious Conquerours. The Apoſtle hauing commended *Moſes*, that he forſooke *Egipt*, and feared not the fierceneſſe of the King, addeth this withall, [u] *For he endured, as he that ſaw him which is inuiſible.* Some were racked, tempted, tormented, burned, ſtoned, and would not be deliuered. A wicked man is a very daſtard and coward. He feareth euery creature, which is a great iudgement vpon him, that will not feare God. The darkeneſſe of the night, the ſolitarineſſe of the place, the falling of a leafe, the crawling of a worme, the flaſhing of the lightning, the cracking of the Thunder, the guilt of conſcience doth terrifie them. But the godly are indued with true fortitude and magnanimity of mind, ſpringing from the grace of faith, [x] *And are bold as a Lion*: they are reſolued of Gods preſence with them, and of his prouidence ouer them, being ready to ſay with *Dauid*, [y] *The Lorde is my light and my ſaluation, of whom ſhall I bee affraid? The Lorde is the ſtrength of my life, whom then ſhall I feare? Though an hoaſt pitched againſt me, mine heart ſhould not be affraid.* This made the Apoſtle, when hee heard that bands and afflictions abode for him in euery Citty, to ſay, *What do you weeping and breaking mine heart? For I am ready not to be bound onelie, but alſo to die at* Ieruſalem, *for the name of the Lorde Ieſus*, *Acts*, 21, 13.

[t] 1. Iohn 5, 4.

[u] Heb 11, 27

[x] Prou. 28. 1.

[y] Pſal 27, 1, 2, 3

The faithful indeed walke through many tentations, on the right hand, and on the left, and enter into many combates, yet they ſhun not the brunt of the battel, nor feare to looke the enemy in the face, nor ſhrinke backe from the puſh of the Pike, becauſe they haue put on the whole Armour of God, and haue their hearts ſetled, and their heads couered in the day of triall. Therefore the Apoſtle exhorteth, [z] *That wee ſhould be ſtrong in the Lord, and put on the whole Armour of God, that wee may be able to ſtand againſt the aſſaults of the deuill, and to reſiſt in the euil day.*

[z] Eph. 6, 11, 12, 13

It

It is not inough for vs to prouide Armour, and to haue it lying by vs, as we ſee men in their houſes haue Pikes and Holberdes, Corſlets, and Muskets, hanging by the wals, waxing ruſty through want of vſe: but wee muſt put them on, and buckle them about vs: wee muſt al-
[a] Luk. 12, 35 wayes [a] haue our loynes guirt, and our lights burning, hauing on the Breſt-plate of righteouſneſſe, taking the ſhield of faith, and drawing out the ſword of the ſpirit, which is the word of God. Neither is it ſufficient to defend vs, to put on Armor, but we muſt put on the whole Armour of God. We muſt be armed from top to toe, and leaue no part vnarmed and vnguarded, leaſt the Enemie eſpy his aduantage, and worke our deſtruction. We muſt be armed within and without, before vs and behind vs, in ſoule and in body, in tongue and eare, in head and heart. For if Satan (*who as a roaring Lion, ſeeketh whom he may deuoure*) finde vs in any part or member naked, and vndefended, wee lye open to him to ſurprize vs at his pleaſure, and to bring vpon vs ſwift damnation. *Dauid* was armed with the Armour of God, being a man after
[b] 2, Sam. 11, 2 Gods owne heart, but becauſe [b] when he ſaw the beauty of *Beerſheba*, hee made not a Couenant with his eyes not to luſt, Satan inſnared him to commit folly. At another time, leauing his eares vnarmed, and ſetting them
[c] 2 Sam. 16, 3. open at the falſe information and accuſation of *Ziba*, [c] he was drawne away to peruert Iuſtice, and to betray the cauſe of the Innocent, and to condemne the iuſt without hearing. So if our eare be at any time vnarmed, it is ready to heare and receiue, and beleeues ſlanders and falſe tales againſt our Brethren. If the Helmet of ſaluation do not couer our head, if the tongue be not fenced, the deuill will ſet them on worke, to deuiſe euil ſlaunders and to publiſh them to the diſgrace and diſcredite one of another.

Ionah was a man of God, & a Preacher of repentance to the *Niniuites*, yet becauſe he left his tongue vnarmed, and did not ſet a watch before his mouth, he brake out

into

into an open and insolent contempt of God, saying, [d] *I do well to be angry vnto the death.* Seeing therefore, we are compassed about with such an army of Enemies, that watch all occasions, and seeke all opportunities against vs, they are greatly deceiued, that make the life of a Christian to be an easie and ydle profession, and take the Gospell to be a profession of liberty (as the Enemies of the grace of God obiect against vs) for it may cost vs dearely, euen the resisting vnto bloud, and the forsaking of all earthly commodities, that the world holdeth in greatest price. Let vs therefore as wise builders [e] sitte downe & cast our accounts before hand, what our work may cost vs. For such onely as continue to the end shall be saued.

[d] Ionas 4, 9

[e] Luke 14, 28

Vse. 2.

Secondly, seeing we need not fear the enemies of the Church, what they can do vnto vs, let vs go boldly forward in the duties of our calling. The Church of God is not alwayes in one state. Sometimes it liueth in quiet and peaceable times, when the Gospell is publickely preached and professed, taught and receiued with liberty of meeting together, and with freedome of Conscience, without opposition or gain-saying, as by the blessing of God it is among vs. Sometimes the trueth of God is resisted, the professors are persecuted, the Gospell is suppressed and oppressed by the rage of the Enemy, the faithfull are slaine and put to death with al kind of cruelty. Notwithstanding, [f] let vs not feare their feare, neither be troubled, but sanctifie the Lord in our hearts, and be ready alwaies to giue an answere to euery man, of the hope that is in vs, with al meekenesse and reuerence. So then, the godly should not feare the threatnings of the vngodly, nor so bee troubled as thereby to abstaine from such necessary duties, as their callings do lead and direct them vnto; but on the contrary make the Lord their feare and their dread, and make a bold confession of the precious faith they conceiue, as those that labour to maintaine a good cause with a good Conscience.

[f] 1 Pet. 3, 14, 15.

ence. Let vs all go forward with courage and constancie in our callinges, let vs performe with diligence the duties laid vppon vs, and albeit crosses do crosse vs in the way, and many dangers meet vs, we must not shrink backe, but stand fast and go forward in our profession. This should be in all Magistrates, that are as the Gods of the earth, and the Ministers of Iustice, [f] they must bee men of courage to performe the duties of their calling: they must bee indued with the spirit of power, and of godly boldnesse, to goe thorough with euery good worke with a constant resolution, and not stande in feare of any man, considering that the cause is the Lordes which they handle. They must call and compell others to walke in their duties, that so the sword of the Magistrate may be ioyned with the word of the Minister. This should be also in all Ministers of the gospel, though the power of man rise vp against them, they must depend vpon him that is highest in power. This Christian courage apeareth to haue bin in the Apostles, [g] when they were persecuted and imprisoned for preaching in Iesus name the resurrection from the dead; considering the multitude of enemies, the assembling of the Rulers, the corruption of *Pilate*, the malice of *Herod*, the cruelty of the Pharises, the rage of the Gentiles, and the tumult of the people, they prayed; saying, *Now O Lord, beholde their threatnings, and graunt vnto thy seruants with al boldnesse to speake thy word.* And this generally should be practised of all the godly that haue in mercy receiued to beleeue, they must go forward in their holy faith and obedience, and arme themselues against the tentation and feare of restraining their liberty, of loosing their goods, of laying downe their life: and when men persecute vs for imbracing the faith, and professing of godlinesse, we must remember Gods care ouer his seruants, and his speciall prouidence ouer them that feare him, with the most blessed end that shall certainely follow, to wit; [h] the Kingdom of heauen, and an exceeding waight of glory.

[f] Exod. 18, 13.

[g] Acts. 4, 2, 29

[h] 2. Cor. 4, 17 18.

Lastly,

Lastly, seeing the godly must lay downe all feare which the wicked seeke to cast vpon them for righteousnesse sake, let vs labour truely to feare God. For if wee may not stand in feare of men, let vs know whom wee ought to feare and reuerence, euen the Maiesty of God, fearing to offend him, as a good childe feareth his Parents, [i] as the Prophet teacheth, *A sonne honoureth his father, and a seruant his Maister: If I be a Father, where is mine honour? If I be a Maister, where is my feare, saith the Lorde of hostes?* This feare is [k] the beginning of wisedome, as the wise man sheweth: for this feare the holy man *Iob* is exceedingly commended in the Scriptures: & this feare should be stronger in vs to keepe vs from sinne, in respect of God, then in respect of men. *Vse. 3.*

i Mal. 1, 3.

k Pro. 1, 7.

This is the vse [l] directly made by the Prophet, *Esai.* 8. *Say ye not, a confederacy to all them, to whom this people saith a confederacie, neither feare ye their feare, nor be affraid of them: Sanctifie the Lord of Hoastes, and let him bee your feare, and let him be your dread.* Where we see, that hauing remooued from them the false feare of men, he planteth in them the true feare of God: hauing shewed where it should not be, hee teacheth where it should be: hauing declared what feare is euill: he toucheth the remedy. The ready way to take from vs the feare of men and daungers that may fall vppon vs from men, is the feare of God. For [m] whosoeuer feareth God aright, hee will not prouoke him to wrath for feare or loue of any creature, knowing that God is stronger and mightier then all, and assuring himselfe that if God be offended, no creature is able to secure him and safegard him from danger of iudgement. Againe, whosoeuer hath God his friend, shall not need to feare man to be his enemy. If then we seeke to feare God with all our heart aboue all things, we shall be free from the immoderate and excessiue feare of the mightiest Enemies. But if we do not feare to offend him, we shall be constrained alwayes to tremble at the least occasion, and to feare the wicked, the deuils, death, hel, and damnation.

l Esai. 8, 11, 12.

m Howe the feare of God driueth away the feare of men.

nation. Euery ſtorme of troubles ſhall be able to ouerturne vs. Let not our hearts therefore be troubled, let vs reſt in God, and beleeue in him. Let no daunger driue vs to deny him, [n] leaſt we be denied of him in his kingdome. And let vs conſider the heauy puniſhment determined and reſerued for all diſtruſtfull and fearefull men which ſhall feare man more then God, and ſo make ſhip-wracke of Faith, and a good Conſcience, they ſhal be puniſhed [o] with vnbeleeuers, with the abhominable, with Murtherers, and Whore-mongers, with Idolaters and Lyers, in the Lake, which burneth with fire and Brimſtone.

[n] Mat. 10, 33.

[o] Reuel. 21, 8

FINIS.